

38 - 4

THEOLOGICAL SEMINARY,  
Princeton, N. J.  
No 38 - 2  
95 -

BV 4500 .D6 1829  
Doddrige, Philip, 1702-  
1751.

The rise and progress of  
religion in the soul

Stewart







~~11~~  
SELECT  
CHRISTIAN AUTHORS,  
WITH  
INTRODUCTORY ESSAYS.

N<sup>o</sup>. 15.









— Engr'd on Steel by J. Swan. —

PHILIP DODDIDGE, D.D.

PUBLISHED BY WILLIAM COLLINS GLASGOW

THE  
RISE AND PROGRESS  
OF  
RELIGION IN THE SOUL :

ILLUSTRATED IN A COURSE OF  
Serious and Practical Addresses.

BY  
P. DODDRIDGE, D. D.

---

WITH  
AN INTRODUCTORY ESSAY,  
BY  
JOHN FOSTER,  
AUTHOR OF ESSAYS ON DECISION OF CHARACTER, &c.

FIFTH EDITION.

---

GLASGOW:

PRINTED FOR WILLIAM COLLINS;  
WILLIAM WHYTE & CO. AND WILLIAM OLIPHANT, EDINBURGH;  
W. F. WAKEMAN; AND WM. CURRY, JUN. & CO. DUBLIN;  
WHITTAKER, TREACHER, & ARNOT; HAMILTON, ADAMS, & CO.  
SIMPKIN AND MARSHALL; BALDWIN & CRADOCK;  
AND HURST, CHANCE, & CO. LONDON.

---

MDCCCXXIX.

---

Printed by W. Collins & Co.  
Glasgow.



## INTRODUCTORY ESSAY.

---

THERE are more ways to derive instruction from books, than the direct and chief one, of applying the attention to what they contain. Things connected with them, by natural or casual association, will sometimes suggest themselves to a reflective and imaginative reader, and divert him into secondary trains of ideas. In these the mind may, indeed, float along in perfect indolence, and acquire no good; but a serious disposition might regulate them to a profitable result.

Of these extraneous ideas, the most obviously occurring, as being the most directly associated with the book, may be some recollections or conjectures concerning the author. Perhaps the most remarkable circumstances of his life, and qualities of his character, are well known. Some of these may come on the reader's mind, suspend his attention to the written thoughts, and draw him away into meditation on the person, perhaps now no longer on earth, who once thought them, and deliberately put them in the words just seen on the page.

And the reminiscences, which thus bring what the author was into conjunction with what he has written, display the relation between them, greatly varying in character in the different instances. The book, we will suppose, teaches genuine wisdom, and forcibly inculcates the best principles; and it may be that the author is remembered or recorded to have been worthy of his doctrine, an example of the virtues of which we are admiring him as the advocate, and one of the excellent of the earth. In this case, we have a pleasing reflection from his character shed on his pages. It is the whole man, faithfully affirming to us, with his heart and life, all that his language expresses in testimony to truth and goodness. The living spirit and practice of the man have left an evidence and a power to animate these sentences of the now silent instructor. If, at his happy departure, his "works followed him," they still also follow his words. And thus the reader feels the benefit of that principle of association, by which his thoughts, at some moments, pass from the writing to the author.

But a very different case is too possible, in which a dark haunting of the author's memory shall at times cast a shade over sentences bright with intelligence, strong in the assertion, perhaps in the vindication, of important principles of truth and virtue, and expressed with all the appearance of sincere respect for them. The idea of him may intervene with the effect of a counteracting malignant genius, to blast the fairest, and enervate the strongest, forms of thought which he has presented to please and instruct us. They cannot speak to us without our

seeming to hear an under voice, as if mocking the attention and complacency which we were beginning to give to them. There may have been left such memorials of the author's character, as to force upon us a doubt whether he was honest in what he wrote; whether the principles which he displayed so much ability in maintaining were his own sincere convictions. Or, where there may not be cause for so grave a suspicion, it may be too probable or evident that his exertions were applied in a mere professional capacity, on a calculation of distinction and advancement, and without any cordial sense of the value of truth. Or, while we may be convinced that we are reading the honest dictates of his judgment, and that he did really feel, at the time of writing, a concern about their application to his own conduct, we may have the mortification to know that the tenor of his life, or many circumstances in it, were in melancholy contrariety to his book. It is even related of a man of genius, of dissipated habits, that he published a book of piety, written by him in perfect good faith, and for the very purpose of imposing a restraint on his own follies and vices, by this expedient of combining with the testimony of his conscience, a formal pledge to the public,—and that he did it in vain.

This dark obtrusion of the author's character may tend, in its *immediate* effect, to lessen the force of the sentiments and arguments by which he seemed to be training us to right judgment and practice. If a man who could think with such clear intelligence, could reason so convincingly, could estimate the quality of things, as it would appear to us, so im-

partially and justly, and could advise and inculcate with such gravity, and semblance of being in earnest,—if such a man might, nevertheless, be even sceptical respecting the very principles which he seems to prove, or might, while believing them, maintain them with no better intention than that of making a display of his ability, in order to advance himself in fame or lucre, or might feel a sincere esteem for the truths and precepts which he taught, and yet allow himself to act in flagrant violation of them,—*can* there be any real authority, any solid importance, in the instructions we are receiving from his book? But this inauspicious relation of the author to his writings may turn to the reader's benefit, if he will be quite serious. It will force on his view another exposure and exemplification of the sad disorder into which our nature has fallen; it will show him of how little avail is a mere intellectual exercise of the mind on important truth; and how much more is indispensable to the salutary effect of right principles, than a bare assent of the judgment, however decided. It will admonish him that the efficacy of truth depends on a habitual communication of the soul with the God of truth. He has the author revisiting him, as from the dead, to apprise him by example, that truths the most important may pass in the train of his thoughts, or may be retained in his judgment as his fixed opinions, all in vain, unless they be brought and kept in contact with his conscience, and his conscience be kept habitually reverent to the Supreme Authority. And shall our Lord's declaration respecting a real intervention of one from the departed be verified in this case too;



so that it shall be entirely unavailing for this gloomy apparition to the reader's mind, to warn him against trifling with the serious instructions in the book, as he that wrote them had trifled, and adding one more to the number of those who have deliberately gone the way to ruin, bearing a lamp lighted by heaven in their hand?

This representation of the secondary advantage derivable from books, supposes them to be read. But, even in the most cursory notice of them, when the attention is engaged by no one in particular, ideas may be started of a tendency not wholly foreign to instruction. A reflective person, in his library, in some hour of intermitted application, when the mind is surrendered to vagrant musing, may glance along the ranges of volumes with a slight recognition of the authors, in long miscellaneous array of ancients and moderns. And that musing may become shaped into ideas like these:—What a number of our busy race have deemed themselves capable of informing and directing the rest of mankind! How many who were powerful in thought, or laborious in research, have had their brief season under the sun, have attained their respective shares of influence and fame, and are now no longer on earth! What a vast amount is collected here of the results of the most strenuous and protracted exertions of so many minds! What were in each of these claimants, that the world should think as they did, the most prevailing motives? How many of them sincerely loved truth, honestly sought it, and faithfully, to the best of their knowledge, declared it? What might be the circumstances and influences which deter-

mined, in the case of that one author, and the next, and the next again, their own modes of opinion? How many of them were aware, and acted on the conviction, of the importance of a devout intercourse with heaven, in order to their being truly wise themselves, and to their being the successful teachers of wisdom? How many of them were actuated by a genuine desire to benefit their fellow-mortals? What may be conjectured as to the degree of complacency with which many of them have since, in a state where they better knew the truth of things, and better knew themselves, regarded the spirit in which they speculated, and the tendency of what they left to speak in their name after they were gone?

And how much have they actually done for truth and righteousness in the world? Do not the contents of these accumulated volumes constitute a chaos of all discordant and contradictory principles, theories, representations of fact, and figurings of imagination? Could I not instantly place beside each other the works of two noted authors, who maintain for truth directly opposite doctrines, or systems of doctrine; and then add a third book which explodes them both? I can take some one book, in which the prime spirits of the world, through all time, are brought together, announcing the speculations which they, respectively, proclaimed to be the essence of all wisdom, protesting with solemn censure, or sneering contempt, against the dogmas and theories of one another, and conflicting in a huge Babel of all imaginable opinions and vagaries.\* Within these as-

---

\* For example, the work of Brucker.

sembled volumes, how many errors in doctrine may there not be maintained; how many bad practical principles palliated, justified, or displayed in seductive exemplification; how many good ones endeavoured to be supplanted; how many absurdities and vain fancies set forth in plausible colours! Is it not as if the intellect of man had been surrendered to be the sport of some malicious and powerful spiritual agent, who could delight in playing it through all traverses, freaks, and mazes of fantastic movement, mocking at its self-importance, diverted at its follies, gratified most of all when it is perverted to the greatest mischief; and malignantly providing for the perpetuation of the effect of all this, through subsequent time, by instigating the ablest of the minds thus sported with, to keep their own perversions in operation on posterity through the instrumentality of their books? If such a thing might be as the intervention of the agency of a better and more potent intelligence, to cause, by one instantaneous action on all those books, the obliteration of all that is fallacious, pernicious, or useless in them, what millions of pages would be blanched in our crowded libraries!

The man who is supposed to be thoughtfully passing his eye over a large array of books may make such reflections, without being guilty of arrogance. It is not supposed that he can be intimately acquainted with the contents of the majority of them, or that he is assuming to be the infallible judge how much might justly be doomed to oblivion in those which he has examined. But being apprized, in a general way, of the qualities of a large proportion of them; having learned something of the characters of

many of the authors; and to what class, or party, or school, to what faith, or in some instances *no* faith, to what prevailing system of an age or nation, or to what singularities of opinion, they were severally addicted, he necessarily knows that the multifarious collection contains innumerable things at variance with intellectual and moral rectitude. He knows, that if each author had one living disciple wholly obsequious to him, and if all these disciples could be brought together, there would be a company in which almost every error of the human understanding, and every wrong disposition and practice, would have an advocate.

Such ideas, arising in the exterior survey of the works of so many intellects, may yield some instruction to a reflective man. While the swarm of notions and conceits of fancy comes upon his mental sight thick and tumultuous, and as lawlessly capricious in their shapes as the imps figured as thronging about the magician, he may reflect what the reason of man, which should have been the light and glory of such a creature of God, has become, and become capable of producing, through some disastrous lapse into disorder. He may consider what the rational faculty has been, and would ever be, in the absence of divine revelation; and also what necessity there is for a corrective and regulating influence from above on the mind, if, *notwithstanding* that revelation, it can have wantoned into so many aberrations. It will be shown him under what ill omens he will apply himself to the study of the most important subjects, without simplicity in his motives, and a conscientious care of the procedure of his

judgment. He may think, and deplore to think, what mischief may have sprung from the intellectual obliquity, the pride, the turpitude, the irreligion, or even the carelessness, of one mind of great powers of seduction. He may be mortified to see how folly can link itself to intelligence, as if to expose it to scorn; while he reflects how many men of superior intellect, who therefore ought not to have been the dupes of a phantasm, have been impelled to the most intense exertion by the passion to be renowned in this world, where they were to stay so short a time—to be renowned in it, even after they should have passed away beyond the possible enjoyment of their fame: and a sentiment of mingled contempt and pity will arise at the failure of these anticipations in the case of some of them, whose earnest, indefatigable labours have barely preserved their names from oblivion. While his look is arrested by the works of some of those of highest distinction, splendid in literary achievement and lasting fame, it may be suggested to his thoughts, with respect to one of them and another, whether, on a Christian estimate of things, he would be deliberately willing, were it possible, to shine in all that splendour in his own and a succeeding age, on the condition of being just of the same spirit toward God and the best interests of mankind, as those celebrated men. While pronouncing their names, and looking at these volumes, in which they have left a representative existence on earth, left the form and action of their minds embodied in a more durable vehicle than their once animated clay, how striking to think, that somewhere, and in some certain condition, they themselves are

existing still—existing as really and personally as when they were revolving the thoughts and writing the sentences which fill these books! From the character of these images of their minds, these enshrined statues, created to receive homage for them after they are gone, what may be deemed of their present condition elsewhere? The musing of our contemplatist may at times be led to solemn conjectures at the award which these great intellectual performers have found in another state; and he follows some of them with a very dark surmise.

His eye may rest on a book inscribed with a name far less “proudly eminent” in the honours of genius and talent; but a work which has unquestionably done very great, and almost unmixed good. And he may be reminded of that sovereignty of the Governor of the world in his selection and appointment, by which, minds greatly below the highest order of natural ability may be rendered pre-eminent in usefulness. It may also occur to him, diverting for an instant from all the ranks and varieties of those who have aspired to be teachers of mankind, to reflect how many humble spirits, that never attempted any of the thousand speculations, nor revelled in the literary luxuries, contained in these books, have nevertheless passed worthily and happily through the world, into a region where it *may* be the appointed result and reward of fervent piety, in inferior faculties, to overtake, by one mighty bound, the intellectual magnitude of those who had previously been much more powerful minds. And finally, when he has such evidence that this world has been always a tenebrious and illusory scene, for

the search after truth by a spiritual nature itself weak, perverted, and obscured, he may surely feel some aspirations awakened toward that other world, where the objects of intelligence will be unveiled to faculties rectified and nobly enlarged for their contemplation.

Thus far the instructive reflections which even the mere exterior of an accumulation of books may suggest, are supposed to occur in the way of thinking of the *authors*. But the same books may also excite some interesting ideas, through their less obvious, but not altogether fanciful, association with the persons who may have been their *readers* or *possessors*. The mind of a thoughtful looker over a range of volumes, of many dates, and a considerable proportion of them old, will sometimes be led into a train of conjectural questions:—Who were they that, in various times and places, have had these in their possession? Perhaps many hands have turned over the leaves, many eyes have passed along the lines. With what measure of intelligence, and of approval or dissent, did those persons respectively follow the train of thoughts? How many of them were honestly intent on becoming wise by what they read? How many sincere prayers were addressed by them to the Eternal Wisdom during the perusal? How many have been determined, in their judgment or their actions, by these books? What emotions, temptations, or painful occurrences, may have interrupted the reading of this book, or of that? In how many instances may a reader have shut one of them, to indulge in a folly or a vice, of which that

very book had warned him to beware? Some of these volumes are histories of the life and death of good men: how many readers may have proceeded along the narrative, approving and admiring; and, envying the happy termination of the course, have said, "Let me die the death of the righteous," and nevertheless have pursued a contrary course, and come to a melancholy end? May not some one of these books be the last that some one person lived to read? Many that have perused them are dead; each made an exit in a manner and with circumstances of its own; what were the manner and circumstances in each instance? It was a most solemn event to that person; but how ignorant concerning it am I, who now perhaps have my eye on the book which he read the last! What a power of association, what an element of intense significance, would invest some of these volumes, if I could have a momentary vision of the last scene of a number of the most remarkable of their former readers! Of that the books can tell me nothing; but let me endeavour to bring the fact, that persons have read them and died, to bear with a salutary influence on my own mind while I am reading any of them. Let me cherish that temper of spirit which is sensible of intimations of what is departed, remaining and mingling with what is present, and can thus perceive some monitory glimpses of even the unknown dead. What multiplied traces of them, on some of these books, are perceptible to the imagination, which beholds successive countenances long since "changed and sent away," bent in attention over the pages! And the minds which looked from within through those



countenances, conversing with the thoughts of other minds perhaps long withdrawn, even at that time, from among men—what and where are they now? Among the representations of the objects of faith, contained in any of these works, what passages may they be which approach the nearest to a description of that condition of existence to which those readers were transferred, after closing the book for the last time? If I could have a sign, when I happen to fall on some page dark with portentous images of the evil which awaits the impious and wicked, that a certain former reader carelessly and presumptuously dared the experiment, and has found a reality corresponding to those menaces, but more tremendous; or a sign, when I am reading sentences animated with noble and delightful ideas of the felicity which awaits the faithful, that a certain preceding reader, (and suppose him signified by name,) is now in the experience of a fact, true in principle to these anticipations, but far transcending in degree, how powerfully should I be arrested at those passages, as if I were come to an opening from the invisible world, through which I could hear “sounds of lamentation and woe,” or songs of triumph, from the identical beings who, at a certain hour of the past, looked on these lines! There is actually a person telling me, that he looked once on these very descriptions, these emblems, which are at this moment before my sight, and that he, the same person, is, at this time that I am looking at them, overwhelmed or enraptured by the reality. But I, that am come after him, to read these representations now, do I solemnly consider that I am myself making my election of the

yet unseen good or evil, and that very soon I shall leave the books in my turn, and arrive at the consequence?

Sometimes the conjectural reference to the former possessors and readers of books, seems to be rendered a little less vague, by our finding, at the beginning of an old volume, one or more names written, in such characters, and perhaps accompanied with such dates, that we are assured those persons must long since have done with all books. The name is generally all we can know of him who inserted it; but we can thus fix on an individual as actually having possessed this volume; and perhaps there are here and there certain marks which should indicate an attentive perusal. What manner of person was he? What did he think of the sentiments, the passages which I see that he particularly noticed? If there be opinions here which I cannot admit, did he believe them? If there be counsels here which I deem most just and important, did they effectually persuade him? Was his conscience, at some of these passages, disturbed or calm? In what manner did he converse on these subjects with his associates? What were the most marked features of his character, what the most considerable circumstances of his life, in what spirit and expectations did he approach and reach its close? The book is perhaps such a one as he could not read, without being cogently admonished that he was going to his great account; he went to that account—how did he meet and pass through it? This is no vain reverie. He, the man who bore and wrote this name, *did go*, at a particular time, though unrecorded, to surrender him-

self to his Judge. But I, who handle the book that was his, and observe his name, and am thus directing my thoughts into the dark after the *man*, I also am in progress toward the same tribunal, when it will be proved, to my joy or sorrow, whether I have learned true wisdom from my books, and from my reflections on those who have possessed and read them before.

But it may be, that the observer's eye fixes on a volume which instantly recalls to his mind a person whom he well knew; a revered parent perhaps, or a valued friend, who is recollected to have approved and inculcated the principles of the book, or perhaps to have given it to the person who is now looking at it, as a token of regard, or an inoffensive expedient for drawing attention to an important subject. He may have the image of that relative or friend, as in the employment of reading that volume, or in the act of presenting it to him. This may awaken a train of remembrances leading away from any relation to the book, and possibly of salutary tendency; but also, such an association with the book may have an effect, whenever he shall consult it, as if it were the departed friend, still more than the author, that uttered the sentiments. The author spoke to any one indifferently, to no one in particular; but the sentiments seem to be especially applied to *me*, when they come in this connexion with the memory of one who was my friend. Thus he would have spoken to me, thus, in effect, he does speak to me, while I think of him as having read the book, and regarded it as particularly adapted to me; or seem to behold him, as when reading it in my hearing, and some-

times looking off from the page to make a gentle enforcement of the instruction. He would have been happy to anticipate, that, whenever I might look into it, my remembrance of him would infuse a more touching significance, a more applying principle, into its important sentiments; thus retaining him, though invisibly, and without his actual presence, in the exercise of a beneficent influence. But indeed I can, at some moments, indulge my mind to imagine something more than this mere ideal intervention to reinforce the impression of truth upon me; insomuch that, supposing it were permitted to receive intimations from those who have left the world, it will seem to me possible that I might, when looking into some parts of that book, in a solitary hour of night, perceive myself to be once more the object of his attention, signified by a mysterious whisper from no visible form; or by a momentary preternatural luminousness pervading the lines, to intimate that a friendly intelligence, that does not forget me, would still and again enforce on my conscience the dictates of piety and wisdom which I am reading. And shall it be as nothing to me, for effectual impression, that both my memory recalls the friend as when living, in aid of these instructions, and that my imagination, without any discord with my reason, apprehends him, when now under a mightier manifestation of truth, as still animated with a spirit which would, if that were consistent with the laws of the higher economy, convey to me yet again the same testimony and injunctions? Is all influential relation dissolved by the withdrawment from mortal intercourse; so that let my friends die, and I am as loose from their

within the view of our mind, with any distinctness of apprehension. But it is easy to represent to ourselves a few instances of so general a description, that it must be certain there have been many such. And we may perhaps be indulged in the hope of inducing somewhat of a serious and favourable predisposition, in some one or other, whose attention may hereafter be drawn to the work, by employing the remainder of this Essay in specifying a few exemplifications of the manner of reception and attention, which the book may be imagined to have found, with persons of several supposed characters of mind; and suggesting, in each case, some of the appropriate considerations. We would wish to fall on such questions, persuasives, or expostulations, as might have been pertinently addressed, and possibly in some instances were addressed, to the persons so described, by a sensible religious friend; whose character we may be allowed to personate, in representing how his office might be performed.

It would be of little use to expatiate on the supposition, (not an improbable one,) that such a book may casually, at one time or another, have fallen under the transient notice of a decided unbeliever in revealed religion; an unbeliever, therefore, in effect, in religion altogether. We can easily conceive the supercilious air, and the note of scorn, at the sight of what cost the excellent Author so much earnest labour, with the most pure and benevolent intention, and has occupied so many thousand hours of the grave attention of readers; what has been the mean of awakening many thoughtless spirits to seriousness;

what has, in not a few instances, opportunely occurred to decide a mind wavering in the most momentous of all practical questions; and what has by many been gratefully recollected, near the close of life, as having greatly contributed to the cause of its closing well. He could not be unapprized of such things belonging to its history, unless we suppose him more ignorant of the extension and effect of what may be called our religious literature, than is quite consistent with the character of a well-informed man, which we may be sure he claimed. But we may believe that the knowledge of this did not at all modify the tone of contempt, in which he repeated the title of the book, to give it a new turn: "Rise and Progress of—delusion, superstition, nonsense! Rise of an *ignis fatuus*, from fermenting ignorance, to glimmer and ramble in a progress to extinction and nothing!" And he was elated in the self-complacency of being so much more wise and fortunate than all such writers, and all their believing readers.

But *was* it a self-complacency quite entire and unmingled, or which could be maintained in steady uniform tenor, through the diversity of circumstances, and the varying moods of the mind? Let us suppose that, soon after his indulging this contempt of the book and its subjects, some grievous occurrence, or even the mere unexplained fluctuation of feeling, reduced him for a while to a somewhat reflective or gloomy temper; and that just then one of his own fraternity turned in to see him, and happened to catch sight of the same book,—if indeed it be an admissible supposition, that it could have been suffered to remain any where near him. We may

imagine the visitant to regard the book with the same disposition as his friend; and let it be supposed, that he went into a strain of congratulation something like the following:—What a noble privilege of elevation we enjoy over those silly dupes of imposture and superstition, the authors of these works, (such of them as really think as they write,) and their disciples, who gravely and honestly believe what they read! To think what a mighty concern these simple people are always making of their *souls*, talking of their spiritual nature, their immortal principle, their infinite value! Whereas we, by virtue of reason disenchanted and illuminated, could tell them that this soul, so fondly idolized, so ludicrously extolled, is nothing more than an accident of corporeal organization, and necessarily perishes with the material frame—with the body, as they call it in contradistinction, and speak of it in terms of comparative contempt, as if they possessed something incomparably more noble. They are for ever, too, referring to a Supreme Being, with whom they fancy they are standing in some mysterious and sublime relation. They talk of his favour, his providence, his grace; and actually imagine they can hold a direct communication with him, indulging a fantastic notion of some special good to be obtained from him by importunate solicitation. What an inflation of vanity! to fancy that such a being (if there *be* such a one) must be continually thinking of *them*; that he should care about their dispositions and deportment toward him; and that they can attract his special attention, and constrain him to give peculiar tokens of his

favour. And what a wretched bondage of superstition, to be, at every step, in every practical question, with respect to every inclination and emotion, and with the sacrifice of whatever their own immediate interest may plead, under the constraint of an imaginary obligation to consult the will of some invisible and unknown authority! *Our* privilege of sounder reason reduces and restores us to ourselves, from all such visionary amplitude of relations; and exempts us from all the vain solitudes and distractions of an unremitting endeavour to live in consistency with them. It is enough that we hold our transient being under certain laws of nature, fixed in the system of the world, to which it is more easy to submit, than to the will and continual interference of a formal and foreign authority. Our subjection to these laws we cannot help, but are happy to take our destiny under it, with the free allowance to follow our own inclinations as far as we can. If there be an Almighty Power, we may well believe he has other affairs to mind, than that of interfering with us while we are minding our own.

It is true, these deluded people are persuaded that he has made an express communication to men, declaring the relations in which they stand, and announcing his will. And indeed it must be confessed to be quite miraculous, that so many things concur to make a semblance of evidence that there has been such a communication. But let us not trouble ourselves about the matter; it is absurd to imagine there can have been any such anomaly in the course of things, any such arbitrary substitution



for the dictates of our reason: our license of acting as we desire, would be surrendered in believing it; and we *will* not believe it.

To crown the whole set of delusions which these people call their faith, they are actually persuaded that there remains for men a conscious existence after death; a perpetual existence, they say, in a state bearing a retributive relation to what they shall have been in this life. And they are elated with the hope, and vehemently stimulated to exertions for the attainment of an eternal felicity. A magnificent dream, certainly, for those who can lay their sober senses aside, to admit the illusion. Nor can we deny, that, through the medium of such a notion, these enthusiasts have a view of death vastly different from ours, and feel an augmented interest in their existence, as they approach near the end of what they are calling its introductory stage. To hear them talk, one would think they had received messengers or visions from another world, to inform them of a splendid allotment and reception already prepared for them there, and of friends impatient for their arrival. And it is a notorious fact, that, on the strength of such a presumption, great numbers of the devotees to this faith have resigned their life with exultation, not a few of them under tortures inflicted for their fidelity to this their superstition. Well, the delusion and the existence broke up together. And for the present race of pious fools, let them expend their cares, their passions, their life, their very souls, upon their adored fallacy; while we, on a higher ground, can be amused to see them led on by a phantom, which ere long will mock at

their sudden fall, one after another, into nothing. We envy them not the ambitious aspirings which cheat them out of the enjoyment of this world, never, assuredly, to repay them in another. If we lose any thing worth calling pleasure, in being destitute of that hope which flatters them with images of a happy futurity, we have an ample compensation in the riddance of that fear which visits even some of them, in their gloomy moments, with alarms of a miserable one. Besides, a happiness of such a nature as they dream of, would be little congenial with the inclinations which actuate us, and which we have neither power nor desire to alter. Our wisdom is, to make the most that we can, in the indulgence of these inclinations, of the world that we are in. We hope in good fortune, that our life may be long and prosperous; and if any thing of a sombre hue should threaten to come over its latter stages, through infirmities and the evident approach of its termination, we shall have the resource of philosophy and fate; and may find some remaining amusements that will please and divert us to the last. And when, at length, we are forced out of the world and existence, we shall have no consciousness of our loss. How insensible, happily for us, we, or rather the dust that once composed us, will be, while thousands of deluded creatures will be occupied with such books as the *Rise and Progress of Religion in the Soul*, and with the gravest earnestness afflicting themselves with a superstitious discipline for the attainment of an imaginary heaven, with the frequent intrusion of the dread of an equally fictitious hell.

Now, could the supposed speaker, without plainly

belying the matter, have made out the case for congratulation in terms much more gratifying than these? But we may reasonably doubt whether a strain like this, expressed in a confident tone of superior wisdom, but so palpably betraying, with inadvertent honesty, the sordid and disconsolate character and adjuncts of the vaunted privilege, would be listened to with complacency, during the depressed mood of the scorner of the religious book, religious persons, and religion itself. We can imagine him saying, Pray, suspend your song of triumph and disdain: it has to me a raven sound. Are we, then, in the very elation of our pride, in plain fact thus prostrate on the earth? Must we confess, that we hold our advantage of reason disabused, of stronger and freer intelligence, at the cost of admitting so humiliating an estimate of our being and destiny? Really, we are in danger of giving these people that we despise, occasion to indulge contempt or pity in their turn. I could almost wish that I were under the same delusion.

It would have contributed little to recover him from this recoil of feeling, if, just about the same time, an intelligent religious man had fallen into his company, had happened to learn in what manner the serious book and its subject had been disposed of, and had thrown in a few of *his* suggestions, to re-inspirit the shrinking arrogance of irreligion.—I am rather sorry, (we may suppose him to say,) that a book like that, written with the most simple and benevolent desire to do good, by a man who had deeply studied his subject, should have been the object of a contempt which I should have thought full as justly bestowed on some of those productions, of frivolous

quality, or dishonest intention, which I believe are the objects of your favour. However, a work which has engaged the most serious attention, and powerfully operated on the character, of multitudes, and will do so of multitudes more, can afford to incur your passing glance and expressions of disdain. And the *subject* of the book, religion, can afford it too—that religion, which has sustained the severest examination, and secured the conviction, and animated the virtues in life, and hopes in death, of many of the strongest, noblest minds, who have bequeathed to its glory all that was illustrious in humanity. So honoured, what can it lose, think you, of its dignity and venerableness, by the refusal of your homage? It can, I repeat, afford that you should be its rejecters and contemners, and should lend all the credit of wisdom and virtues such as yours, to the cause which is so fierce to explode it. With perfect impunity to its honours, religion can have you going about proclaiming, that you have received a light by which it is exposed as a delusion and imposture,—a light of the same kind, (if so grave a topic would allow so ludicrous an allusion,) as that which was obtained where the satirist reports to have seen the wise men at work to extract sunbeams from cucumbers. But when, in this self-assurance of rectified understanding, you are indulging your contempt of religion, does the thought never strike you, what a very curious chance it was that this brighter illumination, under which the old imposture vanishes, should fall exactly on *you*? For, was your mind of an order, or in a disposition, the most *likely* to attract the latent element of truth, to combine with it, and

disperse the fog? Was yours the spirit to contemplate, with comprehensive survey, in pure serenity of temper, the theory of religion? If from moral causes you *needed* and *wished* that religion should not be true, was *that* the security for impartial inquiry, and undeceptive conclusions? If you experienced what you thought injustice (or I will suppose it really such) from persons of religious profession, and your resentment against them grew into re-action against religion itself, was that the proper mood for examining its authority? If you had yourself made pretensions to piety, but, forfeiting your Christian character by misconduct, were censured or disowned by a religious community with which you had been connected, and then called on infidelity to assist your revenge, was that a benign conjunction under which to commence your new intellectual enterprise? And if, to decide your hesitation, expel your yet lingering fears, and promote your progress, you betook yourself to the companionship, through the attraction of their irreligion, of men whom you knew to be unprincipled and profligate, and perhaps ignorant too, was that the school in which you can feel pride to have been learners? Such things recollected, however, may be quite compatible with self-complacency, in persons of your principles; but you may believe that religion will suffer no default of its honours, by not having such as you for adherents.

I allow that you have your advantages in its rejection. Indeed, why should I deny this very thing to be one—that you can think of such a mode of deliverance from it, and not be stifled with shame? You have the still greater privilege of being set loose

from the constraint of many obligations and prohibitions. You are a “chartered (*self*-chartered) libertine,” and can give yourself freely away to pleasures, amusements, or ambition. And you boast that you have the high advantage of being intent on *realities*, while the captives of religion, you say, dragged or threatened off from a thousand attractive objects and opportunities, are consuming their spirits and life on mere *ideas*, on the imaginations of some intangible, unseen, and reversionary good. But suspend, for a moment, your boast about this reality of the materials of your happiness. Say whether it be not a fact, that *you* are in no other possession of your favourite objects, than merely in idea, during the far greater proportion of your time. Your thinking of them, wishing for them, imagining how delightful would be the possession of them; contriving how to attain them, feeling how wretched and impatient you are in not having them yet, fretting at the obstacles, raging at your disappointments; again eagerly anticipating them, as now nearly within your reach; being mortified at a new delay, thrown in this chilling moment on the reflection what the pursuit has already cost you, and what it may cost you still; alarmed, perhaps, at what the very success may cost you, in its possible or certain consequences—what kind of reality is all this? Nearly the same as that of a fair garden of fruit to a man looking at it, or attempting it across a treacherous moat, a steep slippery bank, and an almost impenetrable fence of thorns. Is this the reality which will bear you out in your exultation over those who are wasting, you say, their energy on objects which exist to them only in idea?

But you do sometimes obtain your objects, and can say you now possess the thing itself; which the devotees to religion, you say, never can, since that which they are peculiarly to aspire after, is confessedly something not belonging to this world. And you account it the special advantage which you have over them, that it is through the rejection of the truth and authority of religion that you are empowered to make a larger appropriation of what the real world contains and offers. Had I remained servile to that domination, you will exclaim, what an interdict should I have met, whichever way I turned! This object I must not have put forth my hand toward at all; this other I must beware of following beyond a certain length. If, thus enclosed round with a restriction from so many desirable things, I could soar aloft, that were well. I had leave to mount up through the sky, to walk ideally in a paradise, holding converse with angels, and fixing, by anticipation, on a mansion in New Jerusalem. But I was for no such ethereal altitudes, and impalpable superfine felicities. I wanted the substantial good of this earth; wanted some things of a kind, others in a measure, and many on terms, which religion forbade. I have disowned the usurped authority, have burst through the restricting circle; and now, see me here in possession or command of things which need no faith to give them substance, and which are not the less agreeable for being a little seasoned with what your spiritual people call sin.

But these realities, when actually possessed, do they never let in upon you a mortifying conviction, that you have been nevertheless the dupe of illusion?

As a purveyor to your senses, or as a gay spirit, or as a pertinacious aspirer to some pitch of pre-eminence above your fellow-mortals in wealth, or display, or power, you may, in some instance and measure, have succeeded in converting the mere images into the very substance: exulting, I may suppose, to think how much you owed in this achievement to your emancipation from all religious belief; but recollect, how long did the possession preclude all painful sense of deficiency? Did no invading dissatisfaction turn your mind to bitterness of reflection on the previous enchantment of imagination, which had so long prompted you on with assurances of complete delight? Might you never have been overheard to murmur, "What inanity in all these things!" and to curse your destiny, as secretly but an accomplice of religion, to punish and plague you for its rejection?

Thus, then, if you bring to account the entire quantity of the busy occupation of your faculties about that which you pursue as your supreme good, and observe that the proportion of perhaps nineteen parts in twenty of all this is *not* the interest of actual possession, and then make the deduction for the feelings of disappointment and chagrin incident to the possession obtained, (and which throw you back again into reflection and imagination; that is, into mere ideas, and those of a most irksome kind,) it will appear that you have an extremely narrow ground for your boast of being a man for the *realities* of good, in contrast with the believer in religion, who, you say, subsists on mere images, gleams, and shadows. Would your experience thus far warrant you to compute, that all the moments of full satisfaction



added together would amount to as much as one year in a long life? A splendid triumph, for a man who is blessing his superior reason and good fortune, that he is not cheated out of what is real and substantial, to waste his being on the phantasms of Christian faith! So much it is that you can gain by availing yourself, to the utmost extent that you dare, under the limitations imposed by the constitution of nature and society, of the license conferred by your infidelity. And so high is your advantage over those who, while indulging the hope of an immortal happiness, can make more than you can of this world itself, under the sanction of Christian principles in their selection and pursuit.

But, while forced to admit so humiliating a representation, you will, perhaps, in the re-action of pride, say, that your being in possession of *truth*, is itself alone a noble eminence that you have attained above the subjects of an imposture, the deluded believers in a revelation. Your spirit has risen up in its strength, and defied the antiquated superstition to lay you under its spell; it has gone forth in its might, and exterminated from your field of view the crowd of spectres and chimeras. But you must allow me to doubt, whether you really feel in this matter all the confident assurance which you pretend. I suspect there are times when you dare not look out over that field, for fear of seeing the portentous shapes there again; and even that they sometimes come close to present a ghastly visage to you through the very windows of your strong hold. I have observed in men of your class, that they often appear to regard the arrayed evidences of revealed religion,

not with the simple aversion which may be felt for error and deception, but with that kind of repugnance which betrays a recognition of adverse *power*. Say what penance you would not rather undergo, or of which of your most favourite pleasures (even of those in which you verify your privilege of exemption from the authority of religion) you would not rather deny yourself, for a considerable time, than be obliged to study deliberately, in sober retirement, a few of the works most distinguished for strength of argument in defence of Christianity; though this, it might be presumed, should be a fair expedient for confirming your satisfaction? I know that some of your class, (and perhaps your conscience testifies as to one,) have no resource for escaping from their disquietude, but in diverting their attention completely from the subject, by throwing themselves into the whirl of amusement, into business, conviviality, or intemperance. But it is not thê hero's part to affect to be occupied with necessary employments, or to hide himself in a throng of masks and revellers, when he descries the antagonist approaching to challenge him.

But it may happen, that the subject, in its menacing aspect, will present itself to you under circumstances which preclude this escape. And you cannot be unapprized what a striking difference, in spirit and deportment, we have sometimes had an occasion of observing, between one of your tribe, and a man whose moral strength was in the belief and power of revealed religion, when overtaken by some calamity, or attacked by a dangerous distemper. Nor can you have failed to hear of examples, in which that difference has become quite prodigious, when the

parties have sensibly approached their last hour. You cannot have forgotten instances among those now lost to your fraternity, of some whose closing life presented a direful scene; who could maintain no longer either their disbelief or their courage; who poured forth execrations on their principles, and on those from whom they had learned them; called out on pious relatives, absent, or even dead; implored the intercession of Christian friends; as if, ridiculed so often before for their faith, they were now believed to have power to propitiate insulted heaven; adjured and dismayed their associates in irreligion, if any of them had friendship or hardihood enough to stay by them, in impotence to console them; were agonized with horror indescribable, and expired, as it were, in an explosion of the last feeble life, by the energy of despair. What security can you have, that yours shall not be such an exit? For some that have ended so, were exceeded by none in the previous ostentation of confidence in both their principles and their bravery. It would betray a contemptibly reckless temper of mind, if you can answer, in a tone of indifference, that if such is to be the event, it will only be the addition of one hideous circumstance more, to the sufferings naturally incident to death; the concurrence of a disorder of the mind, with that which may be destroying the body; the ultimate working out, perhaps, of a little superstition, which may have lain latent from the infection of early false instruction. Allow the case to be put so, looking no further; and even then, if you were a thoughtful man, and apt, as comports with that character, to look forward, the anticipation of so frightful a scene

as possible, would be enough to quench many a lively sparkle, to imbitter many an unhallowed gratification, to repress many an irreligious daring, to dispirit many an ambitious project, to mortify many a proud sentiment. But there is another thing, not to be overlooked, which may warn you to take care how you dispose of the matter so lightly. In most of these fearful death-scenes of infidelity, the unhappy mortal has been racked to a confession, that he had never dealt *honestly* with the subject, and with his soul; that he had never fairly examined the question; that he had not been sincerely intent on knowing the truth; that he had repelled intrusive lights, and suppressed remonstrant emotions; that he had suffered his pride, his vanity, or his sensuality, to determine his rejection of the authority of revelation. So that conviction rushed upon them, not in the simple character of truth, but also in that of vengeance. It had retreated before their defiance of both its more imperative and more gentle attempts during their progress, only to await them, in retributive power, at the end. See that you do not forget *that* circumstance of their experience, when you are disposed to make so light of the acknowledged possibility that your end may be like theirs.

But I am unwilling, while looking on your countenance, to foresee you as exhibiting, one day, another such spectacle; and will limit my imagination to represent you as in a situation less appalling, but very mournful. Let it be supposed that you live on, constant to your present system, and considerably successful in your endeavour to make the best of the world on your own plan, till you attain an advanced

age, a period when accumulating signs, and even the mere reckoning of time, must warn you, that you have nearly had your day. Let it be supposed, that you then happen to be in company with a man of equal age, who has been governed from his youth by a firm and cordial faith in that which you have rejected. Imagine that you hear him, induced, perhaps, by the hope of conveying an influence to the minds of some youthful friends, advertng briefly and unostentatiously to his past life, as a religious course; recalling what he regards as the most sensible commencement of the decisive operation of religion on his mind, when the conviction of its truth and necessity became his reigning principle; then, noting some of the effects which have evinced, in their succession, the progress of its efficacy, both in the power of its dominion, and in the creation of happiness; and, finally, expressing with emphasis his delight and gratitude, that now, in the cold evening shade of life, this heavenly light shines still brighter, as intermingling with those rays which are coming fast from a nobler state of existence, confidently expected to be attained through death. Imagine yourself silently hearing all this, expressed in perfect collectedness of mind, in language clear of all wildness and inflation, and observing the aspect of the speaker, uniformly dignified, whether grave or animated; and imagine, too, your own feelings at being placed in such a comparison. Can you conceive it possible for you to maintain the sense of a privileged condition, or not to sink in the profoundest mortification? What! will you not be compelled to think of a system, which throws an aggravation of gloom on a period which

the order of nature deprives of pleasures, and besets with multiplying grievances, thus brought in contrast with that other system, which warms, and invigorates, and enriches, the close of a worn-out being, with something far better than all the vivacity and prospects of youth? What will you think of a system, which forbids thoughtfulness to old age, and throws it, for relief, under the pressure of its infirmities, upon the resources of business, which it has no longer strength to transact, or of amusements incongruous with the character of that season, and in which the antiquated performer appears like a man dancing and jesting to the place of execution? You shrink at the idea of being placed in such a contrast. I do not say to you, Embrace, then, without delay, the faith which would place you, in that last stage, on the superior ground;—for you will tell me, that your belief is not in your own power; meaning when you say so, (*is not this the plain truth?*) that you have no disposition to a serious, diligent, and really impartial re-examination of the subject: but, at least, I am authorised to advise you to be henceforth a little reserved in your ridicule of books describing the rise and progress of religion in the soul. If tempted at any time to its unrestrained indulgence, just look forward to the predicament in which you may one day feel that you stand, in comparison with a man who has experienced that process, (whether the operating cause be a beguilement or a truth,) and is joyfully awaiting its consummation. And I venture to predict to you, that, in such a case, your utmost efforts to re-assure yourself that the man so contrasted with you is but a deluded fool, will do

little to disperse the gloom settling and thickening on your spirit.

But now let us turn our thoughts to conjecture the kind of reception which this good book may have found, with persons of several classes greatly different from the example we have been supposing.—We may assume as a certainty, that it has caught the notice of very many persons indisposed to religion, but entertaining no doubt that we have a revelation to declare its nature, and to command our solemn attention to it. The circumstance did actually happen, that the words of the title were taken in by the eyes, and that some thoughts were involuntarily raised in the mind. Persons now living may recollect this having occurred to them, as an incident which did not please them. We can imagine it to have happened to more than a few gay young persons, of minds not uncultivated, not left entirely uninstructed respecting the highest concern of their existence, but quite averse to think of so serious a subject. A pious relative might have placed the book, by a delicate device, in the way to seize the eye; or it might be taken up when casually lying on the table of an acquaintance. And we are too sure we are but picturing an example of many that there have been of the same kind, when we imagine we see the young person hastily laying down the volume, with a look of disappointment and distaste, expressive of the sentiment, That is no book for me. To glance over the title-page, was quite disgust enough for so frivolous a spirit to endure. In another instance, we seem to see the young person inspecting the book for a

few moments, in an unfix'd, heedless manner, plainly indicating it would soon be closed; presently throwing it aside, as worth no further attention; then fortunately detecting, where it had slidden in among better books, some very silly romance; seizing it as a discovered treasure, and unable to lay it down till a whole volume was run through. Another case may be conceived, in which our book, of the Rise and Progress of Religion, has chanced to be within sight in the interval of animated, restless expectation of meeting some gay associates, or of going to some amusement; when it detained the youthful thought no longer than to suggest a pleasurable idea of the difference, between the dull and funereal business of religion, and such exhilaration as that in prospect. It might be no excess of fancy to suppose another case: that this same book obtruded itself on the sight of a young person in an hour of disgust and fallen spirits, after suffering some disappointment and mortification amidst those gay delights which had been so exultingly anticipated; and that it excited no better feeling than this, Let me not have another odious thing just now to plague me; I am vexed and out of patience enough. For one more instance: a young person of this light spirit might be on terms of acquaintance with one of a more thoughtful character, and might happen to find the latter reading, or apparently having just read the book in question; and might betray some marks of sincere wonder at so strange a taste; internally saying, If *I* were ever to have been caught employed with such a book, I would have hastily put it out of sight, at the entrance of a pleasant visitor.—No one will doubt, that there



may have been facts answering to these conjectural descriptions; and we might, with equal probability, diversify the representation into many other particular forms. Where and what are the persons now, who were the reality of what we are thus supposing? But will there not be yet many more human beings to be added to the account of such examples?

It may be, that, in some of these instances, the young person did not escape receiving some hints of admonition from a friend, whose benevolent vigilance had perceived this refusal to converse an hour, or a moment, with a book soliciting attention to the most important subject. Whatever might actually be the strain of such an admonition, we may think that friend—not laying any stress on the bare circumstance of dislike to this particular book, but taking occasion from it, as indicating aversion to religion itself—would have deserved to be listened to in using such terms as the following:—Will you be persuaded, *is* it possible to induce you, to make a short effort with your mind, to constrain it to serious reflection? Would you have me, or not, to regard you as capable of thinking and judging, as in possession of a share of good sense, and as admitting that there really may be a just call for its exercise, even at your age? You are not willing to be accounted the reverse of this? Well then, prove that you can think, and that you can perceive when there is a subject before you, which has peculiar *claims* that you should think. And is there any thing which can urge a more peremptory claim than the questions, What manner of being it is that you possess, to what end you possess it, and how it should be occupied, in order

to the attainment of that end? Is your own nature a thing of such little account with you, that you are quite satisfied with the mere fact of its being an existence; and that you have no doubt whether you may give away all its faculties, without care or accountableness, to whatever pleases them, and invites them into action? Does every consciousness you feel of what there is in that nature, agree to your living as a gay bird of the spring; as a creature made for the play and revel of mere life and sensation; or, at most, fitted for some little schemes of transient interest, confined to a span of existence, and liable to be broken up and given to the winds at any hour? Is this all you find in the endowments of your nature? Is this the amount of its capabilities and dignity? No, you would say; you believe that you possess, for you have been taught that all of us do, a spirit, of noble quality, and important destination. Do you indeed believe any such thing? What, while I see the whole vigour of your being, animal and mental, at some times dissipated in levity, spirited off in effusions of mirth; or, at other times, consumed in earnest protracted assiduity to accomplish some contrivance for personal display, some little feat of competition, or some scheme (a grand one, you think) of creating for yourself a happiness for a few years, from materials which every day must diminish, and any day may annihilate? Is it impossible to you, or do you not think it worth while, to reflect whether so living be consistent with so believing? Does it never strike you as a thing to wonder at, that there can be a creature so strangely formed as to admit these things to coalesce, and that you happen to be

that creature? Or do you escape all sense of inconsistency and shame, through mere thoughtlessness, which prevents your being reminded of that truth which you say you believe?

Mere thoughtlessness! and how is *that* possible? How is it possible to believe what you affirm that you do, and not often feel a solemn influence coming over your mind, and banishing, for at least a little while, all trifling moods and interests? Assured that you are, as to the most essential property of your nature, a spiritual and immortal being, think, account to yourself, how it *can* be, that such a conviction, fixed, and abiding within you, should abide there alone, disconnected from all the activity of your ideas and feelings, having, so to speak, nothing to do there; while, in all reason, it ought to be combined there with many most important ideas with which it has an inseparable relation, and which it ought to keep there in active force.

For, consider what you are admitting, when you say you believe you are such a being. You are admitting that you stand in a solemn relation to the Almighty; that your present state of existence is but a brief introduction to another; that your body is but a frame accommodated to retain your superior and more essential being for a short period in this world; that its interests, therefore, and all interests which respect this world exclusively, are infinitely insignificant in comparison with those of the spirit; that you are every moment in progress toward the experience of a happiness or misery of incalculable magnitude; and that this short and uncertain life is the season for maturing the dispositions and habits

to a state which will consign you to the one or the other, if the declarations of God be true. Can you attempt to deny, or pretend to doubt, that all this is included in the fact of your possessing a rational spirit, destined to endless existence, and most justly required to obey the commands of your Creator? But if this be true, you cannot exercise your judgment, and listen to your conscience, for one hour, without plainly seeing what is your highest interest, and most imperious duty. Nothing in the world, nothing in all truth, can press upon you with mightier evidence, than that your grand business in life, is the care of the soul, that shall live for ever. Confess to your reason and conscience that the case is so, and that any assertion to the contrary would instantly strike you as false and foolish.

You do confess it. But what, then, should be thought of you, what should you think of yourself, if you will then act as if the very contrary were the truth? Suppose that (in such a spontaneous escape of thoughts in words, as sometimes happens to a person musing in the security of solitude,) the prevailing disposition of your mind were to utter itself involuntarily and audibly, and in expressions like these: —“ My supreme concern is as clear to my view as the sun; there is no denying it, there is no question about it; it is, to apply myself earnestly to secure the welfare, here and hereafter, of my immortal spirit: but I feel no such care; I dislike and evade all admonitions which would enforce it on me; I yield myself to this disposition without restraint, or remorse, or fear, for the present, and shall do so—I do not know, nor much care, how long.” Suppos-

ing this uttered in an almost unconscious passing of your mind into your voice, would you not be awaked and startled into recollection at sounds of such import, and be almost surprised into the question—“Who was saying that? Was it I? How strangely it would have sounded, if any one had been within hearing!” If any one had been within hearing! And could you forget that there is One who perfectly knows that internal disposition, of which expressions like these might be the genuine utterance?

While you are intent on being happy, surely it should be one thing regarded as indispensable to your being truly so, that you can approve yourself; that, whatever imperfections there are for you to condemn and regret, you yet *can* feel a deliberate complacency, a complacency of reflection and conscience, in the prevailing habit and purpose of your mind. What is it worth, that a variety of outward things should please you, if you are haunted with a sense that your own internal condition, the condition of your very self, is something to grieve you? Now, I wish it were possible to induce you to turn upon yourself one resolute, patient, impartial inspection. Look, with the intentness with which you would gaze on an emblematical picture, in whose signs you could believe your destiny to be figured out, look on the being, formed for an endless futurity, but engrossed by the interests of a day; appointed after a short term, to pass into another world, but repelling all thoughts and monitions of it; capable of an elevated and perpetual felicity, but sunk and expended in transient pleasures, and precarious hopes; invited

to communion with the Father of Spirits, but turning away, with indifference or aversion, to seek all that it wants, for affection and assistance, in the intercourse of associates who are equally careless of his favour; and summoned to adopt a wise and constant discipline, to make sure of its true welfare, in time and eternity, but surrendering the formation of its character, and the direction of its course, to whatever may happen to obtain the ascendancy, to casual impressions, ill chosen friends, or the prevailing spirit and habits of the world. Behold this spectacle as being yourself, your very self. Do you turn from the sight and say you do not *like* to look at it? What, then, you confess that, amidst all the youthful vivacity in which you spring to catch the passing pleasures, and call them happiness, one primary requisite to true happiness is wanting! You cannot be happy, while you dare not be sometimes still, and abstracted from the stir, lest you should hear a complaining and accusing voice from within, telling you there is something fatally wrong *there*.

You are reluctant to give any attention to religion, and to look into a book which describes its Rise and Progress in the Soul. Why should you, you think, have the brightness of your early season overcast with the gloom of such a subject?—preferring, in effect, that this shade, if it *must* come some time, should wait to bring additional darkness over a period when the sunshine of youth will be past, and life be declining into that season which you never think of but as of itself a dreary one. How cruel the gay youth can resolve to be to the aged person that he expects to become! \* I will repel, he

practically says, all invasion of a grave subject from this my season of animation and delight, at the cost of having it to come, as a melancholy cloud, over a time when I shall, by the course of nature, have out-lived the best part of my life. So that my season of energy and enjoyment be kept clear, never mind what I may be accumulating to bring sadness on my spirit in that stage where I shall need every consolation. Surely the consciousness of acting on such a plan, should itself be enough to damp the gayest of your vivacities.

You are unwilling to yield to the claims of religion. But will you not take the trouble to consider what religion is, and in what manner it concerns you! It is not a thing which your Creator imposes on you by a mere arbitrary appointment; as if he would exact, simply in assertion of his supremacy, and in requirement of homage from his creature, something which is in itself foreign to the necessities of your nature. By its intrinsic quality it so corresponds to your nature, that the possession of it is vital, and its rejection mortal, to your felicity, even independently of its being made obligatory by the positive injunction of the Almighty. From the spiritual principle of your soul, there is an absolute necessity that it be raised into complacent communication with its Divine Original; it is constituted to need this communication, now and for ever; and if it be not so exalted, it is degraded and prostrated to objects which cannot, by their very nature, adequately meet, and fill, and bless its faculties: to be elevated to this communication is religion. You do not, I presume, wish that your spirit were a being destined

to final extinction a few years hence; but would you have it be immortal, and yet estranged from what must naturally concern it *as* immortal? If really immortal, it is under a plain necessity of its nature to give a devoted regard to its interests of hereafter, of eternity: to do so is religion. Again, your soul is tainted with corruption; it is infected with sin; you are sometimes conscious that it is; and this is a malady which may cling to it, and inhere in it, after all bodily diseases have ceased in death. But then there is the plainest necessity that some grand operation be effected in it to remove this fatal disorder; that its condition be renovated and purified; that the action of its powers be determined to the right ends; that its guilt be pardoned; that, in one word, it be redeemed: now this great process in the soul is religion. Thus you may see that there can be no grosser misapprehension than that which has sometimes prompted the impious wish, that God had not *made* religion necessary by enjoining it; for that, but for this extrinsic necessity, this necessity of mere obligation to his authority, religion might have been neglected, and the neglecter have fared never the worse.

But you plead that, whatever may be your conviction, and ought to be your feeling, you cannot help regarding religion as an austere and gloomy concern; that you have at times wished the case were otherwise; but so it is, that the subject still presents the same repulsive aspect, whenever it comes by unpleasant surprise, or in the returns of public or private religious instruction, on your attention. You will take every precaution to avoid being left



alone with a person, however estimable and kind, from whom you are apprehensive of receiving any admonition respecting it. Perhaps even the sight of a book, familiarly known to be (as this of the Rise and Progress of Religion) an earnest pointed inculcation of it, is like glancing at the picture of a skeleton. The subject might become quite a grievance of your life,—even this subject, which represents to you how to be happy for ever!—did not your health, your elastic spirits, your companions, your diversions, defend you so well against its frequent or prolonged annoyance. But sometimes, perhaps, an interval does occur, when it visits you in such a character of authority, that your resistance fails for a short time, you are taken at an advantage, and compelled to hear something of its declarations, claims, and remonstrances. And then you murmur, and say, A cruel alternative! to yield such submission, or incur such consequences. Is it not hard that I should be required to surrender all the delights which are the privilege of my age, to repress my vivacity, to forsake my gay society, abandon my amusements, to inflict self-denial on my inclinations at every turn, to deplore all that I am, and all that I have been; to force my attention and affections away from this interesting world around me, toward another and unseen world of which I know nothing; to toil through severe and never-ceasing exercises, called discipline; to exhaust my spirits in solemn reflection; to live in terror lest every thing I do or enjoy should be sin; to renounce, and put myself in conflict with, the prevailing habits of society; to be marked as an over-righteous or melancholy mortal;

to look through a darkened medium at every thing in life; and to go through the world thinking of every step as a progress toward the grave?

Now, even were it admitted that all this is a true representation of religion, that all this *is* its requirement, the friend who is urging it upon you might still maintain his argument. The question, he would say, what cost we should be willing to bear in a process, is to be determined, if wisdom be the judge, by an estimate of the result. The greatest temporary evil would be a mild condition of the attainment of an eternal good. If religion actually *did* require all this, but in return assured you of being safe and happy for ever, what would your high endowment of reason be worth, in practical application, if you would not resolve on the endurance of such an introduction, rather than lose such a sequel?

But you well know that such a representation, unqualified, is no just account of the demands of religion. And beware of allowing yourself in the disingenuousness of exaggerating the hardship, in order to extenuate to your conscience, or to vindicate against your friendly admonisher, your neglect of the duty.

At the same time it is true, and must be unequivocally avowed, that religion, effectually prosecuted, does involve great labours, a discipline often severe, and therefore many painful experiences. It must include much that is mortifying to natural inclinations. How should it be otherwise with a being of a corrupt nature, who is to be trained and prepared, and that while under the incessant influences of a corrupt world, for a final state of holiness and feli-

city? If the natural condition of the mind be uncongenial with what is divine and heavenly, its affections untempered to live and delight in that element which is the vitality of the happiness of the beings whom, alone and exclusively, the revelation from God, and even your own reason, authorize you to conceive of as happy in a superior state,—if there be this alienation and unfitness, (and what is the aversion to religion but the proof of it? or rather, it is the thing itself,)—if the case be so, then the soul is in a condition so dreadfully wrong, that it is not strange the agency for transforming it should inflict pain in the salutary process. That it should work with some expedients of bitterness, keenness, and fire, is quite in analogy with the operations necessary for subduing the extreme maladies of an inferior order. Perhaps you will say, that, as the Divine Power, in the time and in the person of our Lord, annihilated the worst diseases of the body by a single act, making the subject perfectly well, in an instant, and without pain, so the Almighty could instantaneously set the moral nature right, causing the spirit to rise up suddenly in the delightful consciousness, that not a particle of evil remains, blessed with a triumph over the disastrous fall, and assuming a ground still higher than that which our first progenitor lost. No doubt he could; but since he has not willed such an economy, the question comes to you, whether you can deliberately judge it better to carry forward a corrupt nature, uncorrected, untransformed, unreclaimed to God, into the future state where it must be miserable, than to undergo whatever severity is indispensable in the process of the religion which

would prepare you for a happy eternity. Reflect, that you are every day practically answering the question. Can it be that you are answering it in the affirmative? Do I really see before me the rational being who in effect avows,—I cannot, will not submit to such a discipline, though, in refusing it and resisting it, I renounce an infinite and eternal good, and consign myself to perdition?

Religion, it is acknowledged, brings its pains; just because it comes from heaven to maintain a deadly conflict in the soul, with principles and dispositions which are rebellious against heaven, and destructive to the soul itself. Nothing can be more thoughtless or unknown than the strain in which some have indulged in the recommendation of it, as if it were all facility and enjoyment. You have possibly heard or read graceful periods of descant on the subject, representing to young people especially, that *their* unsophisticated principles, *their* lively perception of the good and the fair, *their* generous sentiments, *their* uncontaminated affections, are so much in unison with the spirit of piety, that it is a matter of the utmost ease for them, for such as you, to enter on the happiness of the religious life. Some little obstruction surmounted, one light spring made, and you regain the walks of Eden! Did you believe it? If you did, what unaccountable caprice, what pure wantonness of perversity, could it be that withheld you? Or, if you were induced to make some short attempt in the way of experiment, did you not wonder how it should happen, by a peculiar untowardness in your case, that these youthful qualities, so congenial with piety, and so easy to be resolved into it, did never-

theless prove obstinately repugnant to the union? Did you not think, Why, then, this aversion to read the Bible, or to retire for serious meditation and devotional exercise, or to any act of duty to be done simply in obedience to God? But the declamation which you had heard was idle rhetoric, or wretched ignorance.

It must be acknowledged also, that much worthier teachers have, from a better cause, sometimes committed an error in underrating, or keeping nearly out of view, the austerer characteristics of religion, when inculcating it on youth. In their benevolent zeal to persuade, they were desirous of presenting a picture wholly attractive. And perhaps religion was become so decidedly their own chief happiness, that they could, for the time, forget the pains of the transformation through which it had become so. They have therefore made a representation, illuminated nearly all over with delightful images. It is better that you should see the whole truth, and clearly understand that the agent which, in a capacity like that of a tutelary spirit, takes in charge a perverted, sinful, tempted being, to be humbled and reclaimed, taught many mortifying lessons, disciplined through a series of many corrections, reprov'd, restrained, and incited, and thus conducted onward, in advancing preparation for the happiness of another world, *must* be the inflicter of many pains during the progress of this beneficent guardianship. And it is not, as your aversion and murmurs would imply, the fault of religion that the case is so, but of that depraved nature which religion is designed and indispensable to redeem.

So much for the darker side. But now, on the other hand, you can surely conceive, as compatible with all this, a great preponderance of happiness in this life. And therefore you ought to take it on your conscience as a reproach for criminal want of thought, or of honesty, that you will admit no other notion of religion than that of a gloomy melancholy thing. When you are turning away from it, as a grim and ghostly object, sent to encounter you for no more friendly purpose than to obstruct you, with threatening aspect, at every avenue to the scenes of delight, there ought to arise within your mind a sterner image, to condemn you for wilfully misjudging its character, and the service it has to offer you. For you *can* comprehend that there is attainable, through the efficacy of religion, something far better than all you can hope ever to enjoy under the unhallowed advantage of rejecting it. Try faithfully whether you cannot understand, that it would be a great felicity to feel that your spirit is changing into conformity to a nobler model, growing into the only right constitution and image to be retained for ever; to feel that the evil which infests it is shrinking and subdued under a mightier power; to regard the best and greatest Being as no longer an appalling object, thought of with reluctance, and a wish that you could be for ever out of his sight and reach; but now with emotions of love, and confidence, and hope, with an assurance of his mercy through Jesus Christ, with an experience of real communication with him concerning all your interests, and with a consciousness that you are in activity for a Master who will confer an infinite reward. Think whether it would not be happy to

feel habitually a power, maintaining a sacred control over your passions and your will, and preserving the current of your life unmingled with the world's pollutions. Imagine yourself animated, at the close of each year or shorter period, with a fervent gratitude to God, in the consideration what sins and follies he has saved you from thus much longer. Can you doubt whether that one emotion would really be worth more, to an accountable being, than all the pleasurable feelings which an irreligious person can have enjoyed during the whole interval?

Place before your mind a scheme of life, in which you shall see yourself committing, to the care and disposal of a beneficent Providence, the course of your life from the beginning, with a constant assurance that Sovereign Wisdom and Goodness will watch over all its movements and events, will conduct you through its perplexities and perils, will give you just so much temporal good that more would not be for your welfare, and will constrain all things which you are to pass through to co-operate to your ultimate happiness. Think also of enjoying the consciousness that you are not throwing the inestimable spring-season of your life away, but expending it so as to enrich every succeeding period, and to ensure a fine setting sun upon the last. Say honestly, whether all this be not something better than any scheme of life which you have indulged your imagination in shaping. Or, if you sometimes surrender yourself to the fascinations of romance and poetry, glowing over bright pictures of felicity in which religion has no place, make the experiment on your mind, in an hour of cooler feeling, whether you dare

pronounce that it would be well to forego this happiness of religion, by a preference of that exhibited in these highly coloured fictions, on the supposition that they could, for you, be turned into reality. Yes, *if* these images could be turned into facts; but let me hint to you, that the very exhibitors of these delectable fabrications out of air would scorn your folly in expecting any such realization. They would tell you, deriding your simplicity, that the shows which enchant you so much are the creation *of their genius*, exerted to a much finer purpose than that of representing an actual or even possible order of things; that they consciously and intentionally abandon the ground on which plain mortality must toil along through ordinary good and evil, to range among imaginary elements, obsequious to their will. Ludicrous and juvenile indeed, they would say, must be the credulity of any one setting out to find somewhere, as a fact, what it requires the utmost of their inventive power but to figure out in fiction. And you may perceive, if you have any sober observation, that no such felicity, wrought out of the mere materials of this world, is actually in the possession of any of its inhabitants—its *youthful* inhabitants, I mean; for yourselves will readily allow, that those of them who are grown old, and are going to leave it, must have a hopeless task in striving to make it yield them happiness, when it is shaking themselves off; shaking them off who have expended their life in idolizing it, and are clinging to it in the forlorn condition of feeling no hope or attraction toward a better.

You do not deserve to know how to be happy,



even in this life, if you will not be persuaded to make an honest effort of comparison between any scheme that would promise to make you so independently of religion, and the felicity which would attend a religious course, commencing in youth.

Do not think to defend yourself by saying, that the representation how happy a youthful spirit might be in a devotement to religion, is greatly exaggerated. Besides that in theory it is evidently *in the nature* of that great cause, and in the gracious design and promise of Him from whom it descended, that it should confer advantages surpassing all others, you should be willing to receive testimony as to the fact, from those who have gone effectually into the experiment. And you know, that they whom you verily believe to have made the most competent trial, are the most decided, though not boastful, in their declarations; and that the tenor of their deportment proves their sincerity. Observe some of those young persons, (I hope you are not so unfortunate as not to know such,) whom you yourself believe to be most fully under the power of religion; call them, if you will, its prisoners, its bondmen, its slaves; some of your gay companions attempt to ridicule them as its fools; but do you observe whether their piety conduces to their happiness? It is true, they are not happy after the manner in which your lighter friends account of happiness; not happy, if the true signs of that state be a volatile spirit, a continual glitter of mirth, a dissipation of mind and time among trifles, a dread of reflection and solitude, an eager pursuit of amusements; in short, a prevailing thoughtlessness, the chief suspensions of which are for the study

of matters of appearance and fashion, the servile care of faithfully imitating the habits and notions of a class, or perhaps the acquirement of accomplishments for show. It must be confessed, they have thoughts too grave, the sense of too weighty an interest, a conscience too solicitous, and purposes too high, to permit them any rivalry with the votaries of *such* felicity. Certainly they feel a dignity in their vocation, which denies them the pleasure of being frivolous. But you will see them often cheerful, and sometimes very animated. And their animation is of a deeper tone than that of your sportive creatures; it may have less of animal briskness, but there is more *soul* in it. It is the action and fire of the greater passions, directed to greater objects. Their emotions are more internal and cordial; they can be cherished and abide within the heart, with a prolonged, deep, vital glow; while those which spring in the youthful minds devoid of reflection and religion, seem to give no pleasure but in being thrown off in volatile spirits at the surface. Did you think that these disciples of religion must renounce the love of pleasure? Look, then, at their policy for securing it. The most unfortunate calculation for pleasure is to live *expressly for it*; they live primarily for duty, and pleasure comes as a certain consequence. If you have but a cold apprehension of the *degree* of such pleasure, if you can but faintly conceive how it should be poignant, you can at least understand that it must be *genuine*. And there is in it what may be called a principle of accumulation; it does not vanish in the enjoyment, but, while passing as a sentiment, remains as a reflection, and grows into a store

of complacent consciousness, which the mind retains as a possession left by what has been possessed. To have *had* such pleasure *is* pleasure, and is so still the more, the more of it is past. Whereas you are aware, if you have been at all observant of the feelings betrayed by the youthful children of folly, in the intervals of their delights, (and does nothing in your own experience obtrude the same testimony?) that those delights, when past, are wholly gone, leaving nothing to go into a calm *habitual* sense of being happy. The pleasure is a blaze which consumes entirely the material on which it is lighted. So that the uncalculating youth, who seized a transient pleasure last week, or yesterday, has no satisfaction from it to-day; but rather, perhaps, feels fretted with a sense of being cheated, and left in an irksome vacancy, from which he has no relief but in recovering his eagerness to pursue another, which is in the same manner to pass entirely away. And observe, this is the description of the unenviable kind of felicity of the less criminal class of the young persons destitute of religion; it represents the condition of those who surrender their spirits and life to vain and trifling interests, as distinguished from the grosser evil which we denominate *vice*. To insist that religion is better than *that*, as productive of happiness in this life, would seem but an impertinent pleading in its favour.

Now be, for once, a thoughtful and serious being, willing to apprehend the contrast between all this and the state of a young person who feels a profound invariable conviction that he has made the right choice; who finds that his grand purpose will bear

the severest exercise of his judgment, and pleases him the most when he judges the most rigorously; who feels an elation of spirit in vowing an eternal fidelity to his object; who beholds it undiminished in excellence, if there come a season of gloom over his other interests and prospects, when it proves to be not a thing of mere splendid colours, which vanish in a deepening shade, but of intrinsic lustre, a luminary which shines through, and shines the brighter for, the darkness. Not that this youth makes any pretension to be a stoic philosopher, serenely independent of the temporal good and evil attending or awaiting his progress into life, with no warm affections to the things in the scene around him, to be painfully mortified when adverse events and influences frustrate his hopes and projects. But his advantage over those of his coevals who have no better than such interests, is, that he has enshrined his best affections in that one thing which does not partake of mortality and this world's uncertainty, and therefore but evinces its worthiness the more under the failure of every thing else that *can* fail. It is, like Him who is its Author and Guardian, "the same yesterday, to-day, and for ever." The pious youth, then, is not abandoned, for his chief enjoyment, to an endless fluctuation, alternating between delight and disgust, eager to seize, and wondering that the possession turns so soon to nothing; all the while neglecting, or fearful to reflect, whether the whole plan be not essentially wrong; and thus fulfilling the decree, that "to him that trusteth in vanity, vanity shall be the recompense."

Be assured there are young persons who can tes-

tify that this is their own experience of the happiness of religion, in so considerable a degree as to inspire an earnest wish to become more completely possessed by its power, from the conviction that then they should be much happier still. And now do not let your mind evade the question, whether they would not be right in the feeling, that they would not, for all the world, be in the condition of those who never think of religion but as the enemy of youthful happiness. Some of them can well remember when they were themselves in that condition; and they would at any time prefer instant death to the calamity of relapsing into it. No wonder, then, if you perceive them holding extremely light the opinion of those, too many of their own age, who can look on them with a propensity to ridicule, or an affectation of pity.

And, tell me, what do *you* think of such judges? I conjecture you may have been under no small influence of the opinions of some rather like them, and would have deemed it a sad misfortune to be discountenanced in their community, or excluded from it by their aversion. But at what rate do you really estimate their judgment? If they were to tell you, plainly, that it is needless and unseasonable in youth to consider deeply of the best use of life, with reference to both its continuance and conclusion; to begin the expending of your time with a careful estimate of its value; to feel the importance of your immortal nature, and be solicitous for its welfare; to seek, as the highest good, the favour of the Almighty; in short, to begin well, that you may go on well, and end well,—if they were expressly to tell you so, as

their opinion, what would you think their opinion worth? And should you not be ashamed of whatever it was in your own mind that could give that opinion any weight with you? Think how it should be possible for you to feel, for a moment, any thing but contempt or pity for their very understanding. But if they did not tell you so, and could not deny that the contrary is true, what should you account of their conscience, their practical principle? Or, if they never reflected enough to have any opinion at all of the matter, what should you deem of them altogether, as authorities and examples?

Perhaps your plea would be, that they are, nevertheless, full of vivacity, pleasant and joyous; and that you must confess this captivates you so, that you have not thought of any such grave affair as that of thus taking account of them. But while you plead so, you know how flimsy is the consistence of this joyous mood of theirs, and by what means you could instantly break it up. It is like that thin slime of variegated hues which you sometimes see spread on the surface of polluted water, and which you can disperse into fragments by throwing in a twig or stone. When they are at the highest pitch of their spirits, and apparently “shut up in measureless content,” you have but just to mention the doom we are all under to die; to name some young person of their acquaintance who lately died, perhaps in great distress and alarm for having been thoughtless like them; or to make an allusion to the final account—“For all these things God will bring thee into judgment;”—you have but to do this, and you will quench, for the time, all their animation, and will

see what awkward efforts they will have to make for its recovery. But, then, when you would plead, Why should you not be allowed to have, free and unalloyed, the pleasure of your youth with and like so many of your age, and be innocently happy, though without religion—does not your conscience smite you at the reflection, that you are coveting the participation of a happiness which, in its liveliest hour, ten words, or five, would suffice to dash; and those words no other than such as every young person should often hear, and with a serious thought of their import?

There is but one topic more on which I will expostulate with you. Perhaps you will say that your neglect of religion is only *deferring* it; that you are sensible it is a concern which you *must* attend to some time, and that you are fully resolved to do so in maturer or advanced life. And are you saying this with the images before your mind, of one, and another, and still another, within the circle of your knowledge, whom you have seen cut off in youth? Go, stand by their graves and repeat it there; for there is folly in it, if you could not on those spots repeat it with undisturbed assurance. Say, over those dead forms, now out of sight, but which you can so well, in memory, recall, such as you saw them, alert, and blooming, and smiling,—say there deliberately, that *you* know not why you should not be quite at your ease in delaying, to some future distant time, your application to that, without which you believe it to be a fearful thing to pass out of life. It is possible that some one of them, in approaching the last hour, expressed or conveyed to you an ear-

nest admonition on this subject, conjuring you, in the name of a friend dying in youth, to beware of the guilt and hazard of delay. If so, go to the grave of that one especially, and there pronounce, that an impertinence was uttered at a season when every sentence ought to be the voice of wisdom. Say, "I am wiser in this carelessness of my spirit, than thou wast in the very solemnity of death." Why should you shrink at the idea of doing this? And if you dare not do it, what verdict are you admitting, by implication, as the just one to be pronounced on your conduct?

But perhaps you are ready to reply, that this is pushing the argument beyond its real strength; for that I seem to be assuming it as *probable* that your life will terminate in youth; whereas, judging from a collective account of the actual duration of lives, I must know this is *not* the probability. Just so, no doubt, in reference to themselves, thought they whom you have seen vanish in their early day. And a few examples, or even one, of the treacherousness of the calculation, should suffice to warn you not to hazard any thing of great moment on so menacing an uncertainty. For, in all reason, when an infinitely important interest is depending, a mere possibility that your allotment may prove to be like theirs, is to be held of far greater weight on the one side, than the alleged probability of the contrary is on the other. The possibility of dying unprepared, takes all the value from even the highest probability that there will be prolonged time to prepare: plainly because there is no proportion between the fearfulness of such a hazard and the precarious-



ness of such a dependence. So that one day of the certain hazard may be safely asserted to be a greater thing *against* you, than the whole imaginary years, promised you by the probability, ought to be accounted of value *for* you.

In minor concerns, there may be purposes not improperly formed by a healthy young person, which, though he could effect them now, he may defer upon a calculation of protracted life; because the degree of probability that his life will be protracted, may be equal to any degree of importance or urgency that there is in the design; so that he may be content to refer and trust it to that degree of probability, saying thus—I reckon on accomplishing such a purpose, *if* my life be prolonged. Or in other words, it is such a design that, in the event of his life *not* being so prolonged, it will be no serious misfortune not to have accomplished it at all. He may be content to hold, as thus dependent on the contingency of lengthened life, a purpose, for example, of visiting some foreign country, of seeking a more agreeable locality to reside in, of acquiring some particular branch of not absolutely indispensable knowledge; and so of many other things. The object may be of as much less than the highest necessity to him, as he possesses less than a certainty of long surviving his youth. But when you acknowledge a concern to be all-important, and that a failure in it would be immeasurably disastrous, and avow a purpose *not* to fail in it, and yet can deliberately consign this purpose for its accomplishment to a contingent futurity, confidently reckoning on years which you confess may never be yours, as an adequate provision

for it in reserve, this is, indeed my young friend it is, the worst insanity, because a criminal one. When the concern is so momentous, and any hazard from delay so formidable, this supposed probability of your life being prolonged should not be taken as more worth than it *may prove* to be worth. And what would it prove to be worth, in the event of your being, in this prime of your life, attacked suddenly by an illness threatening to be mortal?

Do not trifle with the matter so wretchedly and wickedly, as to say, that, even in that event, perhaps you may have time allowed you for redeeming what you are now wilfully losing, and for securing the safety of the great interest. Perhaps may! why, this plainly means that you *may not*. But even if such an undeserved indulgence *should* be granted, and your perverse will be suddenly transformed to make the utmost use of it, are you not at this moment infallibly certain that it would be a cause of inexpressible grief to you to have made nothing of life, for its grand purpose, till on the point of breathing its last? Besides that, a consideration of what is the merely natural effect of the dread of death, might justly throw a painful uncertainty on the genuineness of the principle which excited your solitudes and efforts. Besides, too, that you are perfectly aware severe illness is a situation to the last degree unadapted to hard exercises of mind.

If you can give your attention for a while to such representations, and still feel that you dare consign your most momentous interest to take the chance, if I may express it so, of your having time for it long after the season of youth, and can look undisturbed,

habits to be formed, whatever communications with heaven to be opened and maintained, and whatever may be lost, and whatever guilt may be incurred, by neglecting all this, still, this year, and many more yet to come, can well be spared from the concern, and surrendered wholly to any other demands. You can account with yourself that it is so much, and so much more, gained to your temporary interests, and lost *only* to the process for raising you to the eternal ones. At the end of one of these periods you have to reflect, a year of the prime and vigour of my life has passed in a lively career, and is gone to be mine no more; it might have effected for me, and left me possessing, something of inestimable value toward what I own to be the supremely important business of my life; but it has left me nothing. When I shall be constrained, at length, to apply myself to that business with all my might, I shall have to remember this year, with the consciousness that there is not with me one advantage derived from it in aid of my new and difficult undertaking; that, as relative to *that* concern, it was, by my own determination, flung with all its rich possibilities out of my existence; that I shall have no benefit from it to all eternity. You will have to reflect—I decided that the latter part of my life was all I would give to the great affair; I have accomplished my determination by alienating from it the finest portion of my life; I advance to old age, to death, to judgment, to eternity, under the voluntary loss; and whether, with the impoverished resources of this late remainder of my time, I shall succeed or fail in the grand work, I shall for ever have to remember, that I have not

thought it worth appropriating to it my most valuable years.

So you will have to reflect. But now is the time in which you are actually doing that on which you will have so to reflect: you are deliberately and daily adding something toward your being placed in that predicament. It is pressed upon you as the plainest truth in the world, that you ought to be, through the largest possible extent of your allotted time on earth, in a state adapted to an endless life; and you resolve, and act on your resolution, *not* to be in that state during many years of this introduction. You lay a resolute hand on this invaluable portion, to withhold and defend it against the claims of that sovereign interest, practically pronouncing it better, that the commencing and animated stage of your existence should be alienated from all advantageous connection with the grand whole; that it should *not* conduce to final good; that it should be for ever lost as to all that is to follow. Let it be enough, you seem to say, that the endless life to which I am appointed and advancing, shall have, as I do intend, a small part of this introductory one yielded to a conformity with the solemnity of its character, and applied to secure its happiness; and if its importance would insist on more, I will resist the encroachment. No authority of its requirement shall wrest from me the liberty, of casting as much as I please of this precious part of my time into an abyss, never to emerge in wealth or pleasure to me in futurity. And whatever that futurity of existence may be the poorer or the worse for so much lost to it, I am content to stand in my lot. My choice is rather to feel how

much has been lost to my welfare then, than to forego the pleasure of following my inclinations now.

And yet, at this very time, at any time, you will acknowledge that the interest of that futurity is the transcendent one, that it is vast and eternal, that it is critically depending, and that it is *your own*. O what trivial things are the most lofty and solemn words, or their import either, to a mind that will not reflect, or cannot feel!

If, nevertheless, you are still positive in the resolution, that you will devote your attention to religion at a more advanced period, I would represent to you that what you are meanwhile losing, is not merely so much *time*. You deem there is a peculiar value and charm in this prime of your life, so that you rejoice you are not old, nor middle-aged. You do so even independently of any direct thought of being so much further off from the latter end. And what is this so valued peculiarity of youth? Doubtless it is the plenitude of life, the vigour and elasticity of body and mind, the quickness of apprehension, the liveliness of emotion, the energy of impulse to experiment and daring. Now, consider under what signal advantage, with respect to the subsequent progress, religion would commence its course in the strength of these animated forces. It would be like taking a steed of fire for some noble enterprise, instead of one already tamed with time and labour, or nearly worn down. You would thus be borne onward a great length before the vigour of nature begins to remit, and would have acquired a principle of impulsion to advance, after that peculiar vigour should have ceased. Your youth, at leaving you, would

seem to send its spirit forward with you. The religious career thus commencing, would have all the advantage which a stream, of vast length of course, acquires from rising, and running its first stage, on the slope of a lofty mountain, as compared with that which is put in motion on a tract little better than flat, and creeps heavily on for want of such an impulse from its origin. So important is it to the Progress of religion, that it should have the utmost benefit from its Rise.

Again, consider that a person prosecuting, in advanced life, a course which he deeply approves, has a peculiar pleasure in recollecting it as having been also the favourite interest of his youth: a pleasure additional to that of knowing that his early life was not thrown away. For all the pleasing associations of that season adhere and impart their charm to that which continues the approved favourite still. There is the memory of departed friends, the coeval or elder associates and promoters of his youthful piety, his allies in the best cause, whose images, in some solitary hour, seem to smile on him from the past, or from heaven. The remembered conscientious efforts and vows of self-dedication, augment his satisfaction in that which he still feels deserved them so well. The animated emotions, which he may sometimes regret that he cannot now revive in their vernal freshness, are still *his*, as having been given to *that which is still his*, to that which has been continuously his grand object. Thus, what is now ripening into fruit, he can delight to recollect in the beauty and fragrance of its blossom. What a difference between this and the feelings of a man who, becoming religious in later

life, finds himself by that very cause dissevered, as it were, from his youth, except for painful, self-reproachful reflection; who feels that its associations, instead of conveying a genial warmth to him along an uninterrupted train of piety to the present time, are gone away in connection with what he regards as the dishonour and calamity of his existence; like the gardens that once were on a tract which a man has lost from his estate by subsidence into the sea!

But still further: while you are resolving to adopt the right plan some time, and flattering yourself that thus there will have been, on the whole, and in the conclusion of life's account, a safe preponderance in favour of religion, you are to be admonished that the absence of it, in the earlier part of life, is something more, and worse, than simply *so much lost* to that account. It is not only that you are not religious during the time that you shall postpone that concern; not only that you are rendering so much of life, with respect to that, a mere blank; you are all the while aggravating the difficulty, and lessening the probability, of your being religious at a later period, or ever. Are you so thoughtless or unknowing as to fancy, that a long course of estrangement from this interest, of aversion to it, of resistance against its claims, of suppression of the remonstrances of conscience in its behalf, is to leave you in a kind of neutral state, impartial to admit at length the conviction that now it *is* high time, and easily convertible into a Christian spirit? Consider that all this time you are forming the habits which, when inveterately established, will either be invincibly upon you through life, or require a mighty wrench to

emancipate you. This refusal to think, this revolting from any attempt at self-examination, this averting of your attention from serious books, this declining to seek the divine favour and assistance by prayer, this projecting of schemes bearing no regard to that favour, and which are not to need that assistance, this eagerness to seize each transitory pleasure, this preference of companions who would like you the worse if they thought you feared God or cared for your eternal welfare,—these dispositions, prolonged in a succession of your willing acquiescences in them, will grow into a settled constitution of your soul, which will thus become its own inexorable tyrant. The habit so forming will draw into it all the affections, the workings of imagination, and the trains of thought; will so possess itself of them, that in *it* alone they will live, and move, and have their being. It will have a strong, unremitting propensity to grow *entire*, so as to leave nothing unpreoccupied in the mind, for any opposing agent to take hold on, in order to counteract it; as if it were instinctively apprehensive of the effect of protests from conscience, or visitings from the powers of heaven, or intimations from the realm of death; and therefore intent on forming the sentiments of the soul to such a consistence and coalition, as shall leave none of them free to desert at the voice of these summoners.

And if you would reflect, you would be sensible that, in effect, you *wish* the case to be just so. Do not practise any dissimulation with yourself on the subject. In making the resolution that *some time* (and now, honestly, is not that a time willingly re-



garded as far off?) that some time you will apply yourself to religion, you plainly intend that you will *not* be religious, that you will be estranged from religion, till then. But, in resolving that it shall not command you, you necessarily must wish that neither shall it disturb you. You wish that, during all the time, no interfering, opposing, alarming principle may abide in your mind; because you desire to enjoy fully, and in peace, the kind of happiness which you are to exclude religion in order to enjoy. You are wishing, then, in effect, that your affections and tastes may be entirely in harmony with a system of life devoid of religion, that your judgment may accommodate itself not to condemn your proceeding, and that your conscience should either be beguiled to acquiesce, or repose in a long deep sleep. That is to say, while you are resolving that at some advanced period you will be religious, you are also resolving that, during the long preceding time, you will yield yourself to a process for consolidating those very habits, which will fix your mind in a confirmed antipathy to religion. You are intending to enter at last on consecrated ground, and yet are surrendering yourself to a power, which will hold you back with the grasp of a fiend when you attempt to approach its border. You presume that the latter stage of your journey shall be an ascent to heaven, and yet, in this earlier one, you deliberately choose a tract in which you can calculate how each downward step goes in aggravation of the arduousness of that ascent, if you shall indeed ever attempt it; as if a man who had to reach the summit of a vast mountain, and might do it on one side by a long, gradual, and comparatively gentle

declivity, should prefer essaying it on that other side, where, descending first to a great depth to reach its base, he must then climb its precipices. Whatever I am now gaining, he might say to himself, in the way of pleasant indulgence in this descent, is so much that I shall find to have been *gained against* me by the difficulty on yonder steep.

It may be easy for you to have credit with yourself in denying, in a light inconsiderate way, that you are actually adopting a plan of such monstrous absurdity. You will say, that you are far from being conscious of any wish to aggravate the future difficulty of applying your mind in good earnest to religion. But this is an evasion, of the thoughtlessness or disingenuousness of which you ought to be more than ashamed. You are bound to consider, that, in adopting a plan, you are accountable for every thing which is *necessarily* involved in it. And when your plan is that of spending an indefinite but large portion of your life exempt from religion, you necessarily wish to have the unalloyed benefit of your privilege. (But what terms I am using!) That clear advantage you cannot have, if invaded by convictions, if harassed by conscience, if kept in awe of the invisible Observer, if lightened upon by intimations of a judgment to come. You necessarily wish an immunity from all this, in the prosecution of your scheme. But, therefore, by implication, you wish for that which alone can so exempt you; and that is no other than such a hardened state of mind, such an oblivion habitually, and such a power of defiance occasionally, as will constitute, when fully confirmed, a most fatal aversion and unadaptedness

to that transfer of your thoughts and affections to religion, on which you are presuming as the ultimate resource.

And it is probable that, if you had self-observation enough, you might perceive this process toward a confirmed state is going on. Have you no consciousness, that the last two or three years of your neglect of religion have rendered your disinclination to it more positive? May there not be a more sensible re-action against its remonstrances? If the earlier feeling was that of mere carelessness about the subject, has it in no degree changed to the stronger one of aversion? Perhaps a serious book, (like this of the Rise and Progress of Religion,) which would at a former time have been lightly put aside, as what no way concerned you, would now be regarded with a pointed sentiment of dislike, almost of hostility, as against an ungracious intruder, come, like the ancient prophet to the impious king, “to speak no good of you, but evil.” Perhaps you find that you can more promptly set aside any scruples of conscience that rise to obstruct you in the way of your inclinations. And perhaps, as a reward—an advantage, do you deem it?—of this boldness, you are now seldomer incommoded by such scruples. So that, though your feelings clash more unequivocally with the dictates of religion, when it does arrest your attention, you are stronger to resist, and more expert to elude, and suffer, on the whole, less of the trouble of its interference.

This is quite the natural course; but you ought to be *aware* of its progress. If you absolutely will proceed on this plan, of retaining a purpose in favour

of religion, but deferring it to some future distant time, I wish you would be induced to keep yourself apprized of its effect in you, by making now and then an experiment, in the way of test, on the temper of your mind. Will you be advised to take occasionally some very serious and cogent book on the subject of personal religion—the one just named, or any other, or some peculiarly solemn part of the Bible; to read it a little while, and watch in what manner your inmost feeling responds to it? Do this again after an interval, and observe whether the displacency, the repugnance of your heart be less,—whether it be not sensibly more. In an hour when you are left alone, with a perfect freedom to remain for a while in this retirement, recollect the duty of approaching your heavenly Father, with thanks, confessions, and supplications: and observe the movement of your soul under this thought in this opportune hour. Do the same in subsequent opportunities, and see whether the indisposition be not increased rather than diminished. And if the fact be so, what a melancholy phenomenon: a little dependent spirit voluntarily receding from its beneficent Creator; directing its progress away from the eternal Source of light, and life, and joy; and that on a vain presumption of being under the comet's law of returning at last to the sun! In a similar manner, at successive intervals, try the effect, on the temperament of your mind, of some remembered example of eminent piety in youth, of the recollection of former youthful associates dead, or of the solemn idea of your own death, and your continual approximation toward it; and see whether, under these ap-

plications, there will not be betrayed, in the habit of your feelings, an increasing alienation from religion. And yet you are the person to indulge an easy confidence, that, after you shall have gone on many years thus confirming the estrangement and aversion from it, you shall easily turn to it as your best friend!

Might it not be well to enforce it on yourself as a rule, That this your resolution to be religious some time, shall be distinctly recalled to mind in each successive instance of your doing what tends to its frustration? When you find yourself making an effort to banish the shade of pensive feeling or grave reflection, which any circumstance of the time may have had power to throw over you, say to yourself, It is I, nevertheless, that am to be religious, and therefore to cherish such thoughts and emotions, in a season yet to come. If you perceive yourself carefully avoiding "the house of mourning," even though it be your friends that are visited there with sickness or death, say again, I am one day, however, to entertain and welcome that religion which would be there, at this time, enforced on me with such powerful admonition. When you are entering a gay thoughtless party, to mingle in such a hilarity as any visitings of religious reflection would quell, say to yourself, That very thing which would freeze this animation of theirs and mine, shall, after a while, be the grand solace of my heart; and this is the way I am taking to prepare myself for its being so! If you go so far as to endure voluntarily, and without repugnance, society where serious subjects and pious men are turned to jest, and the most awful names

taken in vain, say, I am training myself here, through familiarity with irreligion, to give my utmost reverence and affection to that of which I am thus abetting the scorn and profanation. If you are projecting a scheme for the occupation and satisfaction of a considerable portion of your life, but cast upon a principle and plan evidently unfavourable to your spiritual welfare, reflect on it, and say again, There is *another* scheme to be afterwards undertaken, into which I shall pass with all the advantage of having wholly excluded the care of it from this prior one; when my lighter juvenile unconcern about religion shall have settled into an utter estrangement, as a part of the habit confirmed through my long and complete engrossment by a worldly project, then I shall need but one touch of conviction, but one recollection of my former vow, but one act of my will, to throw my spirit free, and become religious enough for death and for heaven.

I repeat to you, that by this course of procrastination, this scheme of reversionary piety, you are not simply losing so much, with regard to the greatest affair, but are also taking strong security against yourself that you shall not save the remainder. The worthless or noxious growth which you suffer to overspread the first large division of your allotted tract of time, is continually extending its roots far forward, and will scatter its seeds thickly over all the space beyond. Consider how well, even at your age, you are informed of it as a truth, that whatever entwines itself with the youthful feelings, maintains a strange tenacity, and seems to insinuate into the vitality of the being. How important to watch, lest what is

thus combining with its life, should contain a principle of moral death! Consider, that in this earlier period you are peculiarly disposed to entertain social partialities, are perhaps giving yourself to companionship and friendships, or contracting more intimate relations, which must have an important influence on the growing formation of your mind into its decided character, and on the consequent tenor of your life. Now, when this social attraction combines several parties destitute of religion, they are in effect giving mutual pledges never to be religious; since they are giving and receiving the whole influence of their friendship to fix their minds in that state in which they are at present pleased with one another; that is to say, in a state of aversion to religion. And supposing that each of them were, nevertheless, like you, intending to be religious some time, we cannot well conceive any fairer occasion for the scoff of a malignant spirit, than to see them thus all in a league to frustrate what each of them believes he intends.

This same intention, you have no reason to doubt, has been entertained, in earlier years, by many whom you now see advanced to the middle or the decline of life, without having done any thing toward its accomplishment. Yet they were, in their time, as confident as you are now. Should not this alarm you? Some of them may have yielded up the design, not by any express act of renouncement, but insensibly, in the gradual hardening of their consciences, their complete immersion in the world, and assimilation to its spirit; with the addition, in too many cases, of the practice of some more positive

kind of sin. Many of them, however, are perhaps still retaining the purpose, inert and buried under an accumulation of repressive habits; like a seed artificially kept torpid, in order that it may be quickened into germination at a preferable time. The consciousness that they are mortal, and must be forced at last out of all that now occupies and pleases them, is soothed to repose in this presumption, that they shall bring a reserved expedient into action, before the neglect of it be fatal. But answer honestly, Do you think it probable that they will? Do you expect, if you should live to see them forward a few years further—do you *expect* to see them withdrawing their engrossed affections, breaking asunder their inveterate habits, and doing a great thing which they have systematically and wilfully prepared themselves not to do, that is, devoting themselves to God and the care of their salvation? Perhaps you have allowed yourselves to imagine that *you*, after having made a considerable progress in years, shall become, at every advance, proportionally more and more sensible of the shortening of life, and shall necessarily behold nearer the visage of death, presented through a clearer medium, and with enlarging and more defined features. How can it, you may have said, be otherwise, in the exercise of mere common sense, than that this approach toward the end should aggravate upon me the cogency of my grand duty? Do then look again at the multitude of examples around you, and see what avails them this obvious arithmetic of time. You see persons with whose names you and your companions, with a tacit pleasure of contrast in your favour, couple the epithet



“old,” still as heedlessly and confidently as yourselves, reckoning on time enough yet, to continue deferring the grand business, without peril of its being left undone. If their youthful “trust in their own heart,” that they would ultimately apply themselves to the indispensable business, fixed that determination on about some given point or period in their future life, they can pass, or perhaps have passed that period, with the same facility of neglect as any former one, finding nothing to stop them there with the peremptory exaction to perform their vow. The lying spirit which had promised to meet them at the assigned spot, to conduct them thenceforward toward heaven, appears not on the ground when they arrive there, unless to tell them that another stage, still further on, will be more advantageous for commencing the enterprise. You look at the marks of time on their countenances, recollect them perhaps as in mature or middle age, when you were in infancy, and wonder they can yield themselves to such an imposition; and all this without a single reflection, that you are putting yourself in the train of the same delusion. How can they act so, you say, when I feel so certain of the justness of *my* determination to act otherwise, on the strength of my conviction of the ultimate necessity of religion? Be you assured there is no more fatal betrayer than a right and excellent principle adopted, but consigned to future time and more favourable inclination for being carried into action. The consciousness that you are certainly keeping a good resolution, only deferred to await a “more convenient season,” will help you to indulge

a fallacious security, while every season for accomplishing it is passing away. Through one period of your time after another, it will appear to you infallibly efficacious for the next; and no period will come as that from which you cannot look forward to still another. And this your purpose, suspended as it were in advance over your course, as a malign imitation, by infernal art, of the star which the sages followed to find the Saviour of the world, will probably lead you on, still confiding that it must stand arrested at the spot where you shall accept the grace of that Redeemer, till you are drawn to a precipice, where your deluder will vanish and you will fall.

All the latter course of this pleading has proceeded on the supposition that you *may* have a protracted life. It has been an attempt to represent to you, that even if you *might* be allowed to assume a very strong probability, little short of certainty, of reaching the full term of human life—nay, that if you were certain you shall, your scheme of exempting its earlier portion from religion, on a promise to yourself and to God, of taking that for your chief concern at a more advanced stage, would still be absurd and wicked, and most dangerous. But I warn you again, do not so criminally trifle with your own reason as to proceed on any such calculation, in sight and in contempt of the thousand instances of your fellow-mortals dying in youth, and in the immediately following stage.

Now will you, my young friend, lay such considerations to heart; or will you rather have it to re-

member, perhaps when all too late, that they were pressed upon you in vain?

This expostulation, conceived as what might have been addressed to some one of the many young persons who may, in various times and places, have had their attention drawn for a moment to this treatise of the Rise and Progress of Religion, and averted by the seriousness of its purport, has been prolonged so exceedingly far beyond our intention, and its due proportion, that but little space is fairly left for exemplifying, in other forms, the trains of instructive reflection that might take rise from imagining what has happened in connection with the book. We therefore leave it for an exercise of the reader's own thoughts, if he should deem there is any profit in such an employment of them, to imagine in what manner a variety of individuals, each a specimen of the character of a class, may be supposed to have noticed the book at one time or another; what feeling was excited at the sight, or transient inspection, or perusal of it; how they were affected towards its subject, so inculcated; what influence, if any, it had on their determinations; and to conceive, in each case respectively, what would have been the appropriate admonitions, which it had been well if there had been any intelligent and persuasive friend opportunely to offer. What such a friend might pertinently have said in any of those instances, is of course the advice or remonstrance applicable in any similar cases, occurring now and hereafter, among the incalculably numerous persons whose attention

must be attracted, more or less, to a work which is in still widening circulation.

Foregoing, then, the design of specifying several other discriminated examples, we will protract this discourse only a little further, by supposing one more instance; an example, however, of a character unhappily far too generally prevalent to be called that of a class. We may describe the person as a mere man of the world—yet not in the worst sense of that designation; for we do not suppose him an abandoned profligate, trampling and spurning the most obvious rules of social morality; nor a scoffer at religion; nor a scorner, in a virulent spirit, of pious men; but devoted to this world, idolizing it in his affections, exerting all his active energy in its pursuits, surrendering his whole being to mingle with its interests and be conformed to its temper; and therefore habitually forgetting the other world, and all the grand economy of truths, overtures, means, preparations, and cares relating to it. He might have been in youth just the same kind of person as the one expostulated with in the preceding pages; we are supposing him past that age, and all that belongs peculiarly to its character; yet not necessarily as very far advanced in life.

It cannot have failed to happen that many such persons have been accosted, as it were, by the spirit of our pious and benevolent author, in the vehicle of his book. If we may conjecture that fifty thousand copies have been diffused among all orders of society, and have obtained, through choice or accident, with approbation or under sufferance, a position

in almost so many abodes, our fancy has a warrant to figure an indefinite variety of circumstances, under which these volumes have fallen in contact with such men of the world.

There may have been the case of such a man's unwittingly laying his hand on the book, as one of a number which had been left him by a religious parent, opening to see what it was, as not recognizing it by its exterior, and being smitten with something like an electric shock at the sudden reflection, that for ten, or twenty, or thirty years since that parent's death, he has been no better for this or any other religious book. Another such man, on happening to fix his eye on the volume, has been struck with the recollection, inflicting perhaps a twinge of mental pain, that there was a time, a transient one, long since, in his youth, when he felt some convictions and emotions of a religious tendency; and procured this identical book in aid of those salutary movements in his mind. Another may have chanced to notice it among books, which a better care than his had provided for the instruction of the young people of his own family; and has perhaps had the momentary thought—what, then, are these young men and women to be reminded of religion, while *I* forget it? Another may have retained, from early instruction, accompanied by example, a certain impression, resting on his mind somewhat like a superstition, that the Sunday ought to be in some degree unlike his other days, and a small portion of it given to serious reading; and in looking for a book of that character, he may have happened to take this, and to read enough of it to cause him a disquieted consciousness, or a

suspicion that his spirit and habits are not quite in the right. The case may have occurred, that such a man has caught sight of this book in the recess of an apartment where he and others were waiting to follow a dead person to the grave; and that, under a passing gleam of right apprehension and kind feeling, he internally said, *The Progress of Religion*—I hope it was *that* road that the deceased took in his way to the world whither he is gone, for else it were ill with him now.

It may seem as if these suppositions do not quite agree with the general description of the character, as altogether estranged from religion. Such involuntary and transitory excitement of a recognition of that great interest, are not, however, incompatible with a prevailing decided neglect and alienation; but, in truth, the conjectures may justly fall into a less charitable train. We suppose the case of such a man's observing that the book had been offered to the attention of the younger branches of his family, and admitting a slight reflection of self-rebuke. But it is not less likely to have happened, that a man of this character, on perceiving such a circumstance, has signified displeasure at this expedient for rendering the happy young creatures prematurely grave and melancholy, extinguishing, he said, their delightful vivacity, (which would soon enough be repressed by the cares and troubles of life,) by unseasonable apprehensions about the welfare of their souls. It is no improbable case, that the book may have come in the way of such a man just about the time when he has seen, or perhaps experienced to his injury, an instance of want of principle in some person making

even in circumstances like these, the man still could not resolve on so serious a thing as attention to religion? No, we can believe that he revolted from the urgent enforcement of the subject; felt as if any other way of disposing of it were preferable to that of thinking of it; and threw aside the book. He had recourse to some expedients of change and amusement, to relieve his drooping spirits and darkening days; or, perhaps, he made a strife to force his decaying powers to some farther and superfluous exertions in the world's business. It may even be conceived, that the very terms "Rise and Progress," suggesting the idea of long and laborious continuance, excited a gloomy sense of the want of commensurateness between such a lengthened process, and his now shortened life; and that, through a lamentable perversity, the sadness of this consideration, instead of alarming him to an instant application to the grand concern, made him the more recoil from it, and but added to the infatuation of his consuming the short remainder of his life as he had consumed all before.

Now, in each of all these instances, an intelligent Christian friend might have remonstrated in terms specially adapted to the individual's state of mind, modifying the general argument for religion to meet the cast of irreligious feeling in the particular case. And a discerning and skilful pleader in this good cause may sometimes seize upon the peculiar mode of feeling, in such a manner as to turn it to account, availing himself of it to give his remonstrance something of the point and appropriation of the *argumentum ad hominem*. But we shall content ourselves

with a short address of the nature of a plain general expostulation, applicable to the general qualities of the worldly character.

It is true, that the spirit required in any effort so directed, is not a little repressed by a sentiment partaking of despondency. There is no evading the thought, Why should words, and arguments, and images of unseen things, and adjurations, be expended on that man, on those men? They will continue the same. Why should Religion, like Cassandra, waste her dictates and premonitions on a hopeless determination to the wrong? How can it be worth while to be trying, as if it had so much as even the uncertainty of an experiment, how many missiles will rebound from a rock, or disappear in a swamp; or how many times the taper may burn out in the vain attempt to kindle a fire in materials which contain no fuel?

But we would wish to turn this very fact itself, of the dispirited sentiment which damps the Christian pleader's efforts to press religion on the attention of devoted men of the world, into a topic of admonition to them. How comes it to pass, we might say to them, that a person, whose own mind is possessed with the most absolute and mighty conviction of the importance of religion, cannot help feeling it nearly a forlorn attempt to awaken any sense of that importance in you? Has he good cause for this despondence? Is it his experience, his just estimate, of the character of your minds and habits, that makes him feel so; and does your self-knowledge tell you it would be too sanguine for him to feel otherwise? Is it, then, a fact, that you are hardened into a set-



tled insensibility to the things which most vitally and profoundly concern you? Have you really a power, and that power so complete that it is effectual almost without an effort, and through the inert force of habit, to meet with indifference or defiance the aspects of whatever is the most sublime, most amiable, or most tremendous, in existence? When mercy, in a celestial form, approaches to apply to your soul the redeeming principle without which it will perish, can you turn it away, coolly saying, Another time, perhaps,—or perhaps never? And in refusing it access, do you feel the satisfaction of a person who has promptly and easily dismissed an unreasonable applicant; regarding it as an arrogant requirer, rather than as a benefactor offering you inestimable good? Do you feel, in thus being out of the power of religion, a gratifying sense of immunity from one of the evils which are infesting mankind; that there is one malady against which your mental constitution is fortified, while some of your fellow-mortals, attacked by it, are objects almost of your pity? And do you account this exemption, and carry it upon you through the commerce of life, as a *privilege* of your class, which you as rightfully maintain as any other advantage, and with which it were little better than impertinence for any one to interfere, by representations in favour of that from which you thus walk at liberty? If this be the established condition of your minds, it is what *ought* to alarm you, like that deadly calm which, in some climates, would be an omen to you of the subterranean thunder, and of the ground heaving and rending under your feet. But, at the same time, it is what may well cause a

Christian friend to be despondent of the efficacy of expostulation.

He is so, because he is aware that there is nothing within your minds adequately, or in any tolerable degree, corresponding to the important and solemn terms which he must employ. He must speak of the soul, redemption, faith, holiness, conformity to the divine image; of heaven and hell, of judgment and eternity. But these are insignificant sounds, unless, when pronounced, they strike upon conceptions already in the mind, which answer to their import; conceptions which contain in them, so to speak, the ideal substance of what is meant by these signs. And he can perceive too well that this whole order of ideas has but a crude, undefined, obscure, and feeble formation in your understanding. The most solemn call of these great words, is replied to with but a faint and equivocal recognition from within. It is as if the names were called of a company of persons asleep, who answer without the distinctness of consciousness, and some of them not all. Nay, might not men of the world be found in such a condition of the intellect, that these words, addressed to raise the corresponding ideas in it, would be nearly like calling aloud, in a field of the dead, the names which are inscribed on their tombs? Change the subject, and see the difference. There are many terms which have their appropriate ideas most perfectly formed in your understanding; distinct, palpable, and in full dimension. Let the denominations be pronounced of divers kinds and values of worldly property, of methods and rules of transacting business, of the different stations in society, with their

respective relations and circumstances, or of the materials and accommodations for gratifying the senses; let some of these be named, and instantly the corresponding ideas arise in the mind, substantial and distinct; so that the utterer of the designations knows he can do with the auditor whatever depends simply on his having a right notion of the *things*. But when you hear some of these terms expressive of the most important meanings that could ever enter into human intelligence, how confused, uncouth, and inane, how spiritless and powerless, are the forms of thought which glimmer on your apprehension! It is as if words pronounced to evoke mighty spirits, were answered only by the coming of the owls, bats, and insects of the twilight.

The religious monitor is tempted to despond, again, because he sees that your devotion to the world is established into system, almost into mechanism. A very young person may be frivolous and thoughtless to the last degree; but he is variable: his present impressions may quickly give place to new ones; he may abandon one favourite pursuit for a different one; and should religion attempt to seize him at an interval of these versatile movements, it will indeed have to contend with his levity, and the radical aversion in his nature to sacred subjects, but not with a set of habits grown to a firm consistence, in a shape, we might say an organization, adapted to keep his whole soul in one steady mode of adhesion to the world. This latter is a description of the condition of many of you, its devotees. There is no longer any question whether, or in what way, you shall be wholly surrendered to it. The habitual

fact has taken the matter out of the province of volition. That you faithfully adhere, in spirit, to the world; that you live for it, to-day, and to-morrow, and each ensuing day, and wherever you may be, seems as much of course as that bodily you walk on its surface. And not only are you under this principle of determination to it as your general object, but you have a settled adjustment of feeling and estimate to its diversities respectively. You have your maxims, associations, and affections, in an orderly state to meet and coalesce with them all and each. And your general worldly spirit preserves a consistency of its special action throughout all the detail of its objects; the manner in which the predominant law operates with respect to each, agreeing with its mode of operation in all the others. Thus, you are men of the world not only by one general sentiment of devotedness to it, but in a systematic appropriation of that sentiment to various and numberless particulars. While you cleave to the world generally, we may be allowed the figure of saying, that each fibre, each nerve, of your moral nature has its own particular point of application to this your sovereign good; and all pervaded and kept in uniformity of action by the ascendant principle; that principle by which you “serve the creature more than the Creator.”

While you are beheld in this firm conjunction with the world, by a general attachment, and by a distributive application of that attachment, like the Indian fig-tree connecting itself vitally, at a hundred spots, with the soil over which it spreads, it is no wonder that a person desirous of warning you not to

make light of infinitely higher interests, should attempt it with very faint hope, or be discouraged from making the attempt at all. That which he has to present to you will be repelled by a principle which acts in a combination of resisting impulses, working with uniformity and constancy; some of them proceeding, perhaps, from the temper of mind acquired in commercial pursuits; some of them from the habits of feeling which have grown from "friendship with the world," from contented and preferred association with men devoid of religion; some of them from the disposition produced by the study and strife to make your way upward in society; some of them from the practice of relieving the cares of business only by the indulgences of pleasure; and some of them, perhaps, from a taste for appearing as men of fashion. All this is a systematic fortification against the access of religion, to instruct, persuade, or remonstrate. And the fatal completion of the evil may be, that you are insensible of any great evil or danger in all this. For you have fully adopted the world's standard of character, according to which you may be, all this while, what are called honourable men. You may even come to take credit for considerable liberality of opinion in allowing, that it is right enough there should be in the world a class of earnest devoted religionists, as well as other varieties of character; that they do very right to follow up their own convictions; their only offence being the fanaticism of insisting, that all ought to be such—that you ought to be such; whereas yours, you say, is a character much better adapted to the world we are to live in than theirs.

So you are, on the whole, in high favour with yourselves. You may not indeed be entirely secure against occasional disturbances to your self-satisfaction; there may be moments when a suspicion arises from the dark depth within that all is not right; when conscience, generally still, gives some intimations, like the sighs of a person beginning to recover from suspended animation; when some glimpses of a greater economy are admitted through narrow rents and openings in the little system within which you are immured. But you suffer no habitual annoyance of an impression that you must alter your plan. This your general satisfaction with the part you are acting, depresses the spirit of the pleader for religion. He wants to persuade you to reflect; but how and when can he bring an adequate force of such persuasion to act on such a state of the mind? You are so possessed, he says, with your own good opinion, that any serious examination, whether it be not a delusive one, will appear to you a superfluous trouble, and the exhortation to it, officious and impertinent.

But will you absolutely refuse such an exercise of your reason? How can you have lived so long without feeling that so much, at least, is what a rational, accountable being ought to do? Do it now! What should prevent you? You have in that spirit the power to think at this very time. You *can* fix it intently on the subject that you shall choose. Now is an interval which can be exempted from the indispensable demands of business, and, if you will it so, from the allurements to dissipation. You may, you can, this hour, recollect whether there be a subject of transcendent importance, which you have

never duly considered yet; and you may choose it, instead of another subject, for present consideration. You cannot help seeing what that subject is. It is Religion that stands before you, with oracles, lights, and an exhibition of the most grand and awful images. It is that which represents to you, the real truth of the state of your soul toward God, the concern of your eternal interests, the relation you stand in to another world, the peremptory requirement of what you must do to be saved. What can ever, through endless duration, be worth your considering, if this be not? You know that religion, unless it be a fable, *has* all this importance, that it has this importance to *you*, and that it has it to you *now*, while this day, this hour, is passing. In a matter of incomparably less magnitude, (say it were a most critical hazard, threatening you at the point where your temporal prosperity mainly depended, and might be ruined for life,) you would feel that the concern pressed importunately and justly on the thoughts and cares of the present instant. If any one advised you to take no trouble of vigilance or exertion about it, to occupy yourself entirely with other matters, and indifferently await the event, you would spurn the suggestion, as equally unfeeling and absurd. What! you would say, when the whole question of safety or utter ruin may be depending on the judgment and activity which I may exercise this day? But here is the supreme interest of your existence. It cannot be safe, you will confess it cannot, if you will give it no serious attention. But then you are confessing that you have left it till now in peril, and that it is so at this very hour—nay, in greater peril

than ever before, as aggravated by the guilt of such wilful neglect, and by the diminution of the term allotted for the attainment of a happy security. And can you repel from you, can you resolutely set yourself to force off its urgent application for your immediate attention? Look at the action of your mind. Is it really, even now, in the very effort of an impulse to drive this subject away, and are you giving your whole will to make this impulse successful? And do you feel that you are prevailing? And is it impossible for you to reflect, at this moment, *what it is* that you are successfully doing? Cannot you perceive, have you no suspicion, what dreadful principle it is that is giving you this power and this success? Can you let it perform such a work, and not resolve to inspect its nature? Look at it, observe its fatal operation just now going on; and then say, honestly, whether any thing can be of a quality more execrable? Do not say this is extravagant language; do not stay to mind the language at all; but fix your attention on the thing itself. Words are wind; but there is a reality there in operation, at this moment, in your mind. It is actually there—the fearful principle, which is actuating your feelings and your will to force away from your spirit the thoughts, and all the benefit of thinking, of your highest duty and interest, of your eternal salvation. If it could be suddenly revealed to you in full light, what an operation this is which you are even now suffering there in your heart, no awful catastrophe in nature, no tempest, nor shock of an earthquake, would affright you so much.

After an interval, we would ask you, And is it



now done? Has the repelling principle, after so many former successes, prevailed once now; so that the great subject which approached you, appealed to you, solicited you, displayed smiles of divine benignity, alternating with just menaces and frowns on your obstinacy, has been driven off, and is vanishing like the images of a disturbing dream when one awakes? Are you now quite at your ease again, to go free into your business, conviviality, or amusements? Then, what have you accomplished,—but to send an angel of mercy away, and to vanquish any last power that remained in an almost expiring conscience? What have you gained, but to have your soul still more securely grasped by that which withholds it from God, and a confirmed power and facility of rejecting that which speaks in his name, if it should obtrude on you again? In what new principle do you walk forth, but that of having less remaining time, and augmented disinclination, for that one thing of which the failure is perdition?

Such a view of the disposition of your minds, and of the manner in which you submit and betray them to be acted upon, chills the animation of a person who would plead with you to apply them to religion. But still we would hope better things, and that it may yet not be in vain to conjure you to reflect on this great subject as involving your welfare. Tell us whether it be utterly an idle hope, which a more perfect knowledge of you would show it foolish to entertain, that you may be induced to employ, in the exercise of such reflection, this day and hour to better purpose than any former one of your life. Why should not this be the day for a determined serious-

ness of thought? Think enough, at least, to give a reason why it should not; and think, whether it would not be worse than a shame, to refuse such an employment *without* a reason. And if the only reason be, that you are reluctant, consider whether that reason, that reluctance, will ever spontaneously cease. But consider, too, whether that reluctance be not itself, in truth, a mighty reason on the opposite side, as implying, in the conscious discordancy between your spirit and the subject, a disorder so formidable, that madness alone would be content to leave it unexamined and unreformed. Would that a super-human power might stand in your way just here, stop you at this point in your course, and constrain you to reflect *now!* The hours, the day, which you are just now entering on, are as yet vacant, but will soon be filled, and gone. They are coming as a space of time which might be, may be, filled with a mental exercise of immense value. Here is a subject claiming to occupy them as they come on. If admitted to do so, it will indeed inflict remorse for your having sent away into the past, a long succession of the portions of your time charged with no such precious contents; thus avenging itself on you for your prolonged rejection. But will that be an indication that you would have done well to reject it still, and excite your grief that it has for once effectually arrested you? Would you, under this arrest, struggle as to escape from an enemy, when the subject will bring with it the evidence and the conviction, that, though with an austere and accusatory aspect, it is certainly come as a friend? Admit it into your mind and time this once, with all its solem-

nities, and even its reproaches. And if, as a condition of doing so, you will insist on retaining some precautionary resource against being absolutely and irrecoverably surrendered to it, you may be assured, (if you can accept so melancholy a fact for consolation,) that, in the strength of your corrupt nature, you will not easily lose all power of re-action, for debarring its entrance, when, at another time, it shall present itself to you again.

There possibly are special circumstances of the present time, of a nature to enforce this exhortation. It may be, that one of you, worshippers of the world, has just experienced an ill reward of his faithful devotion. Some grievous disappointment, perhaps, some failure of a project, some fall of your fortunes, some blast on your hopes, has reduced you to a temporary disgust with what you have so unreservedly loved. Just now the world stands before you with faded attractions, and you feel as if you could forswear your dedication and attachment to it. Now, though this be a turn of feeling not the purest in principle, it might be made beneficial in effect. Instead of allowing your spirit to remain stagnant in a sullen and resentful mortification, waiting till the world, which, however cruelly it may sport with its votaries, does not easily let any of them go, shall again assume an aspect of blandishment, and renew its promises, how wise would it be, to take advantage of this reflux of your affections, to turn your thoughts toward religion, and see, and try, whether there may not be something better for you there! It would be a worthy revenge on a world that has disappointed, cheated, and wronged you, to avail yourself of the

recoil of your heart from it, in reinforcement of the conviction, that it is time to “seek a better country;” thus turning it into an impulse to a new-formed aim at “the prize of the high calling.” But at any rate, and at the least, do not let this disturbance of your friendship with the world be lost, as a circumstance to coincide with the remonstrance which would awaken you to serious reflection. Do not, at once, fall out with the world, and disregard or resent that which would tell you how just is your quarrel, how long since it ought to have taken place, and how incomparably better you may do than make up the breach.

Perhaps some of you have just witnessed, with indignant vexation, one of the iniquitous partialities of fortune, as you call it. A man whom you know to be of worthless or detestable character, has obtained, through apparent casualty, or by means of craft, or corrupt interest, or even by the most undisguised violation of right, some remarkable advantage of enrichment or precedence; such a thing as you had coveted, but not presumed to hope for; or possibly, as you had hoped and indefatigably laboured for, many years, but never could grasp the prize. And in the pride of this acquisition, he insulted the more deserving men, at the cost of whose disappointment and injury he had made it. You exclaimed, What a world this is, where the good things go to the worst men, and merit may pine and die! But is this the identical world to which you, nevertheless, are so infatuated, that you will not so much as think of another? What! are you resolved that a glaring manifestation to you of the quality of the

object you have idolized, shall rather serve to any effect, even that of corroding your heart to no avail, than to that of lending force to the persuasions of religion; of religion, which has uniformly testified to you that your object is—what you are now practically finding it? Would you rather be retained, resentful but still servile, for this tyrant to exhibit you in scorn as a slave, fretting indeed, but impotent, even in will, to revolt, than adopt the hero's language, exalted into a Christian sense and spirit, "Then, thus I turn my back; there is a world elsewhere?"

It may be, again, that one of you has lately seen a rival and co-eval worshipper of the world leave it. Perhaps the manner of his departing answered to the description, "driven away." You observed the long, lingering look cast after all that was receding, and the fearful glance toward what was approaching. You saw what was the result of that choice which had been made by you both, and to which he had remained constant nearly to the moment when an irresistible power interposed to rend him off. You have the images of this sad spectacle fresh now in your mind; and those images—are they atheists there?

Or you may have beheld a less tragical exemplification of what the world will do for its friends, in the case of one whom you had long known as a believer in its promises, a zealot to its principles, and a staunch pursuer of its objects; but who, in the closing scene, relented into shame and penitential sorrow, faintly mingled with hope in the divine mercy which he implored. He declared to you his over-

whelming conviction of the folly of his course and yours; and entreated you no longer to leave your whole soul immersed in that which must, in such an hour, break away from around you, and abandon you to a desolation like his. Now recollect; at the time of receiving such an admonition, did you really think there was nothing rational in it? While, for decorum's sake at least, you put on a grave and assenting manner, did you, nevertheless, coolly say within yourself, or was there a consciousness equivalent to saying, I need not take any further thought of this? I do not wonder that this person, in such circumstances, should talk so; but what he says or feels has no appropriateness in its application to me. I must not let any such gloomy ideas take possession of my mind; no, not even though it be possible enough, I may ultimately come into a situation in which I shall think and feel in the same manner.

We may confidently assume, that you did not, on the spot, maintain such composure, and pledge yourself to these conclusions. A certain indistinct dismay, at the least, invaded you, to the effect of subduing you, with some general kind of conviction, to the formation of some general kind of purpose. Or, possibly, the impression was exceedingly powerful, the conviction a distinct act of judgment, and the resolution very determinate. And what then? Have you since deliberately judged all this to have been a vain agitation of your spirit, a brief delirium, occasioned by a sympathetic affection from the sight of sickness, distress, and death? If not, have the intervention of a certain number of hours and days, a short succession of risings and settings of the sun,

and the return of the accustomed thoughts and employments, essentially altered the merits of the case? Have these caused what *was* truth, and obligation, and danger, to be such no longer? Has the mere passing of time reduced importance to inanity? Or has it detached from you, and brought to appear as no longer your own, that grand interest which can have no reality *but* as a personal one, *but* as your own?—just as if you were to consider the things affecting your natural life (for instance your state of health or disease, your exposure to a peril, or security against it), as something existing in the abstract; a reality, indeed, but something quite separable from *yourself*. The circumstance, too, that by the passing of the intervening time, you are carried a little nearer to the final result of your plan of life,—has this actually lessened the importance which you saw in such magnitude by that solemn light, which flashed upon you in the gloomy chamber where a rival lover of the world was penitentially preparing to leave it? Think of a rational being so easily passing free from the hold of the strongest forms of admonition; and spending his time to the very purpose, in effect, of reducing his apprehension of the awful magnificence of eternity, progressively to a more and more diminutive impression against the moment when he is to plunge into it!

Should no circumstances nearly resembling these have occurred within your recent experience, it would be a rather unusual lot if you have not met with *some* incident, some turn of events, some aspect of life or death, adapted to enforce serious reflection. Look a little way back in memory, and see if no

image will arise to remind you that then, and there, by such an event, such a spectacle, such a voice, you were specially admonished to consider your course. And answer it to yourself what effect that appeal to your conscience ought to have had. But do not narrowly limit such a review, as if afraid to return to those spots in past time, where the hand of a dreaded power touched you as you passed, where truth spoke to you in severe accents, or a more gentle, persuasive voice entreated you not to go thoughtlessly on. If you *be* afraid to go back thither, what is it that this apprehension tells you? Do not limit the retrospect, as if you had no concern with the occasions and causes that once, long since, challenged your consideration to the most important subject. Do not yield to the deluded feeling, that all those, being gone so far away, have perished from all connexion with you; like the portion of air which you then breathed, or the grass or flowers on which you happened to tread. For be assured they inseparably belong to your present and ultimate responsibility. They are all coming after you, however silently and unthought-of, and will be with you in the great account. And if you could be induced to make an effort, in any thoughtful hour, to imagine with what a vividness of recognition, and intensity of reproach, the monitory occurrences of your past life will at last present themselves to strike upon your conscience, if they shall have been disregarded in their time, and suffered to go useless into oblivion as you have proceeded on, it might have the effect of recalling them now, to combine in operation with all the other things which summon you to reflection.



When a religious observer sometimes has his thoughts directed upon you, he is struck with the idea, what a mighty assemblage of considerations, that should irresistibly compel you to thoughtfulness, you are insensible of. As, when we extend our contemplations conjecturally into the economy of existence which surrounds us, it is suggested to thought what unembodied intelligences, what communications, what agencies, what elements perhaps, what processes, there are on all sides, and many of them relating to us, but of which the senses admit no perception; so in the spiritual economy, that is, the system of relations in which the immortal mind stands involved, there are realities, there are truths, of highest import, there are arguments, warning circumstances, alternatives of good and evil, most vitally relating to your welfare, but non-existent to your apprehension. The very emanations of heaven, radiating downward to where you dwell, are intercepted, and do not touch you. It is the frequent reflection of a thoughtful mind, in observing you—what ideas, what truths, what mighty appeals, belong to the condition of this one man; and of that, devoted and enslaved to the world—O, why is it impossible to bring them into application! A few words are sufficient to express such things, as, if they were to fall with their proper weight, and no more, on their spirits, enclosed, as it were, in the consolidated habits of the world, mixed and hardened in its clay, would excite a commotion through their whole insensate being, and alarm them to a sense of a new world of thoughts and interests. A few minutes of time would be enough for the enuncia-

tion of what, if it could be received by them in its simple, unexaggerated importance, would stop that one man's gay career, as if a great serpent had raised its head in his path; would confound that other's calculation for emolument; would bring a sudden dark eclipse on that third man's visions of fame; would tear them all from their inveterate and almost desperate combination with what is to perish, and, amidst their surprise and terror, would excite an emotion of joy that they had been dissevered, before it was too late, from an object that was carrying them down a rapid declination toward destruction.—And the chief of these things, so potent if applied, are not withheld as if secreted and silent in some dark cloud, from which we had to invoke them to break forth in lightning; they are actually exhibited in the divine revelation.

This, so strange a condition,—that there are mighty truths, requisitions, overtures, promises, portents, and menaces, as it were close to you, suspended just over you, of a nature to demolish the present state of your mind if brought in contact with it, and that, nevertheless, it remains undisturbed,—is sometimes a matter of gloomy, indignant, and almost misanthropic speculation. But in the season of better feeling, the religious beholder is excited to a benevolent impatience, a restless wish, that things so near and important to you should take hold upon you. Why cannot, he says, that which comes between and renders those things, intrinsically of such awful force, actually powerless, be destroyed or removed? If there be a principle of repulsion, if there be a veil, if there be a shield invisibly held by a

circle of this world's concerns. They start, and move, and traverse, incessantly, but still within this contracted scope; seeming to know of nothing that is revealed, or important, or possible to you beyond it. How many of them ever go, in the impulse of faith, into the spiritual region, or bring you intimations of having seen into a superior world? But there is no need of thus adding question to question; you plainly know, that the continual activity of your thoughts is centred upon an order of temporal interests; that there, and there almost exclusively, they are busy and never tired, morning and evening, and throughout all your times and seasons.

Observe, also, your affections and passions, those feelings of the heart which often accompany the acts of thought. See what it is that most certainly awakes them at the slightest call; that attracts, attaches, and absorbs them. Suppose that, at very many times, fallen upon indifferently and without any selection of occasions, the question were to be suddenly put, and ingenuously answered from consciousness at the instant, What is, just now, the most an object of complacency, desire, or solicitude? how often do you think it would happen, in a thousand repetitions of the question, that the answer would name any object of higher order than this world's affairs? Would it be twenty times; would it be ten?

And your schemes of active pursuit—what is that which would be their *success*? Is there one of them, or any part of one of them, of which no possible turn of worldly events would be the disappointment? Would any thing, that should be the most

disastrous to your spiritual welfare, be a frustration of any one of those schemes?

We say, is it not *true*, that this is your state of mind? But, then, reflect, that you practically disown the grand relations of your nature. You endeavour not to belong, if we may express it so, to a spiritual world, but to the merely material and animal order of existence. In plainer terms, you acknowledge no good in being spirits, but to serve the earthly purposes of this short life. You do what you can to withdraw, by a resolute subsidence and degradation, from that economy which holds the spirits sojourning on earth connected with every thing higher in existence. From the system constituted, (as a part of that economy,) for renovating, training, and finally exalting them, you practically make yourselves aliens and outcasts, rejecting its benefits, and wishing you could be forgotten in its jurisdiction. You are content that any other fallen beings, rather than you, should be included in the dispensation of mercy through a Mediator. And, to complete this abdication of your most solemn relations, you assume to be only in some very relaxed and undefined manner subjects of responsibility and retribution. All this, in effect, you are doing, in devoting yourselves, with soul and life, exclusively to the interests of this world. For what less *can* you be doing, while you refuse all practical acknowledgment of these grand relations, maintain a state of mind unconformed to them, employ no cares or affections upon them, and will not allow even your thoughts to be directed to them? But is it not an enormous and fearful absurdity, that while thus you are actually involved in

relations which no power but that which could annihilate your being can dissolve, with a grand system, comprehending whatever belongs to the existence and interests of spirits, comprehending a method of redemption through a Mediator, an invisible state, heaven, hell, and eternity, you should form your life on a plan, as if this relative condition of your spirit were abolished, or were nothing but a fantastic theory, and contract all the interests of your spiritual and immortal being to a span of time and earth? Think what the predicament will be, when these disowned but indissoluble relations shall vindictively verify their reality and authority, and wrest you away from that object to which you have reduced and confined yourself, so as to be almost growing into one substance with it.

Again, is it not true, that, in this devotedness to the world you are living estranged from God? Though this was implied in the preceding representation, you would do well to make it a distinct matter to be brought to the proof. Try it by any mode of questioning that would the most prominently expose the truth. For example: suppose that such a thing were at any time to take place, as that you should feel a mighty impression of the divine presence, a consciousness of being pervaded, in your every faculty, quality, and thought, by the sunbeams, as it were, of his irresistible intelligence, an affecting sense of your entire dependence, a horror for having sinned against him, an ardent aspiration to enjoy his eternal favour, and a determination, with the utmost impulse of your affections and will, to serve him thenceforward,—say whether this would not be the

most amazing phenomenon that had ever happened to you? Would you not wonder, beyond all power of expression, what new moral element could have been shed around you, for your spirit to see and breathe in? But then the fact must be, that the present state of your mind is the reverse of all this; that the Almighty God, your creator, preserver, and governor, the supreme benefactor, and the sole possible giver of ultimate felicity, has hitherto been in your regard a comparatively insignificant object. The universe of his works, the revelations of his word, the directing interference of his dominion, the wonders and mysteries involved within your own existence, have but feebly and seldom brought the apprehension of him to your minds. The good which you have enjoyed, and which could not have come to you but through an inconceivably multifarious agency of an intelligent Power, you have received as if resulting from some mechanism of nature, or imparted by the pagan unthinking soul of the world; but indeed, without reflecting on it so much as to acknowledge even *that* for its source. The schemes which have been the chief business and interest of your life, were formed with no express consideration whether God would approve them, and prosecuted in utter forgetfulness of dependence on him for aid and success. If the thought had spontaneously arisen, What is God to me, in sensible importance? the reply might have been, Nothing; or less, at most, than that person, my friend, or that other, my foe; than that ability of my coadjutors, that application of art, that machinery, that sum of emolument. As to piety aspiring so high as the experience of com-

munion with God, and the influential operation of his Spirit, if such ideas, conveyed in such terms, incidentally met your notice, they appeared either unintelligible or fanatical. Recollect and question the habitual temper of your mind, whether it has not been an unwelcome thing to be reminded of God at all. If it might have been conceded to you that you should obtain what would please you most, with respect to a lasting condition of your existence, would not the wish have been something like this—that God, contenting himself with carrying on the general system of the world, only rendered a little more commodious, would allow you to live in it indefinitely onward—and *let you alone?*

Now, if there should be an interval when you are inclined (for some of you profess to be capable of abstracted mental employments) to indulge your imagination in contemplating awful and portentous spectacles, in ideal or actual existence, you need not range in quest of such into the visionary world. Nor need you go to far-off tracts of the creation, seeking what mighty forms of evil may there have their abode. The guardians of the fearful secrets of any dark coast might justly remand you back, to behold here, in your own place, a visitation of the most direful prodigy which can have blasted any region with its presence. For here, in the condition of your spirits, the sovereign and most sacred principle of order in the creation is abjured and exterminated. To be most intimately in the presence, to be surrounded continually by the glory of a Being omnipotent and infinitely intelligent, existent from eternity to eternity, the originator, supporter, and

disposer of all other existence; and to feel no powerful impression on your mind, no reverential fear, no frequent intimations even of the very fact,—is not this an astonishing violation of all rectitude, a most melancholy dereliction of all reason? This is to have your best faculties shrunk and stupified to a strange conformity with brutal nature, without its innocence and impunity. This is in effect to tell that Being, that his infinite supremacy is a vain circumstance in this province of his dominion; that his is an unnecessary and undesirable presence, tolerable only while leaving you unreminded of it, or consenting to be regarded with indifference. It is as if, with an inversion of piety, you would thank him only for being invisible and silent, and pray only that he would be more entirely and be always so. You tell him that the most inconsiderable of the things he has made, or even the things which men have made, are of more importance in your view than all the magnificence of his glory. Under the heaven and effulgence of that glory, you deliberately involve your spirits, as it were, within little opaque spheres of matter, pleased to be secluded from the light of the universe.

How can we help it, if you will regard this as a mere rhetorical and perhaps pompous display of an evil really of no formidable magnitude, and coolly pass it by with the remark, that we might as well employ sober language? We will only say, beware that, in calling for sober language, you do not mean a language conveying a faint and unawakening expression of the truth. Beware, also, that you do not, on such a subject, mistake for soberness any



thing less than deep and most serious thought. And if you will but have the conscience to exercise such thought, it may be left to your own judgment to estimate the evil involved in the undenied fact, that, being continually and inevitably in the presence and power of the Almighty, you yet are careless of this infinitely the most important circumstance of your situation. The character of that fact would be exposed to you in alarming manifestation, if your reflection should cast a faithful light upon it in the instances in which you may have the evidence that it *is* a fact. Fix your attention on some of those circumstances which will *prove* to you that you are “without God in the world,” and honestly endeavour to see, in those exemplifications, whether it be possible to overrate the irrationality, the guilt and the danger. Thus, for instance, when you feel yourself vigilantly, and even intensely solicitous about your reputation among your fellow-mortals, as if the essence of your happiness depended on their opinion of you, and are gratified or wounded as that opinion honours or depreciates you, reflect, that you feel no such concern, and perhaps never have felt a thousandth part of the measure of concern, how you stand in the account of the Governor and Judge of the world; and then, dwell on this fact with judicial consideration, and answer to yourself whether there be not a profound depravity in such a state of mind. When you have been spending many hours in society, with a lively interchange of sentiments, with your attention directed to various persons, and with a variously modified interest in being in their company, reflect, (for may not this be often the truth?)

that you hardly once, all the while, recollected the presence of the greatest Being in the universe; and then soberly consider what a grossness of spirit is proved by such an oblivion. A show of human countenances and figures, a circulation of ordinary converse, with some intermingling excitement of vanity and competition, were enough to preclude, during the race of so many thousands of your moments, all recognition of Him, who was then preserving your life, inspecting your heart, witnessing your procedure; and who was adored by whatever nobler spirits might have their offices to perform in this part of the terrestrial scene. Think of this, and confess that such a complete and prolonged absence of the recollection betrays a condition of mind most refractory to the training for that other society, where his presence is continually felt as the one most impressive fact, and most animating cause of delight.

It may be allowed to descend to still more special illustrations. We may suppose one of you to direct his look, or his walk, over a piece of ground, in which he has the rights of a proprietor—till his successor shall take them. He might reflect, that this space of earth has more occupied his thoughts and affections, has been beyond comparison a more interesting reality to him, than the Author and Sustainer of the whole creation. Then let him look again on the soil, exert one solemn act of thought toward Him by whom, and in whom, all things exist, and judge whether this be not a horrid impiety. Another of you has gazed upon, and leaned over, the material which represents wealth, and confers the power of it; he has stood by his god, delighted and absorbed, without thought or

care respecting any other, in earth or heaven. It should be possible, when he shall find himself in this situation again, to constrain himself to one effort of serious reflection; and when he has done so, let him tell whether he did not seem to hear a voice say, "Thy money perish with thee." Some of you may be men of a more refined taste, and may have drawn into your possession a rich collection of the works of genius, in literature and art. Let them confess to themselves whether they have not contemplated the splendid and growing accumulation with a delight, a care, and a pride of incomparably stronger prevalence in the mind, than any sentiment regarding the Divinity. To be thus environed with the productions (even though they little, in truth, consulted them,) of the most vigorous and cultivated minds of many regions and ages, constituted perhaps a kind of heathen elysium, in which they were insensible of any necessity of converse with the perfect Intelligence, the Source of all mental light, of all beauty and grandeur. But shall their dwelling amidst the collected results of thinking, be itself a cause to disable them for reflection? If not, let them consider what is the true quality of that passion by which they are rendering this abode the scene of a voluntary exile from "the Father of lights," raising as it were a wall, constructed of the works and monuments of human intellect, to shut themselves up from his communications. And let them reflect how melancholy it must be, to go away from amidst the pomp of literary treasures, poor (and the more so for the very passion for possessing them, and the idolatry of them as possessed,) in all the attainments and dispositions

preparatory to an entrance on the scene where no truth, no intellectual glory, no ideas or realities of sublimity or beauty, can be apprehended separately from their Divine Original. Let the gratified possessor look again at the imposing array of the vehicles of all that has been the most powerful, admirable, and enchanting in human thought and fancy, but with a reflection with which he may never before have surveyed the spectacle. Here is the intellectual world concentrated, as it were, and embodied before me. It is but a small portion of it which the brevity of life, with its many employments and grievances, will permit to be of any avail to me for a valuable use; but I find there is a principle operating, which can turn the whole collectively to a pernicious effect. For the more I delight myself in being surrounded with this affluence of the productions of mind, the less am I disposed to communication with Him whose living influences on my spirit can alone make me wise and happy. But can I be content to think that I shall, after a little while, retire from this proud temple to the honour of human intellect, actually doomed to take with me an unfitness acquired in it for the life of intelligence and felicity in the immediate presence of God?

Again, some of you might be addressed as persons raised high above the level of the community, in wealth, rank, or power, or all these together. You, of this order, sometimes look down to see how far the multitude are below. And proud indeed would your position be, if, in looking down from your eminence, you did not descry certain things which, if we may express it so, dare to look up, and dare,

though the multitude do not, to ascend. Against such things as vexation, pain, sickness, old age, and death, your lofty station is not embattled; and their commission to ravage the plain below, contains no restriction that they respect your elevated ground. Still, notwithstanding, you are highly pleased with the situation which exhibits you in such splendour, affords such variety of gratifications, and gives so commanding an ascendancy over inferior mankind. You indulge sometimes in the luxury of verifying to yourselves, by an act of reflection, what a fortunate lot it is that you possess; and the images you raise to augment this luxury, by contrast with what you can the most forcibly represent to yourselves as infelicity, are those of a condition in life insignificant, obscure, and indigent. This proud complacency would perhaps be heightened, if you could have a disclosure fully made to you of the mortification and envy felt, by many tens of thousands, in comparing their situation with yours. Indeed you sometimes do, some of you, gratify yourselves by imagining this. But, amidst all the satisfaction or exultation, have you no perception of a shade stealing over the tract of brightness where you are walking in pride; an ominous gloom, charged with deep meaning, "instinct itself with spirit," and giving intimation of a Being who knows no envy or admiration, and is no "respector of persons?" True, there is very much in your situation to prevent all such perceptions. It is striking to consider, what resources it affords for escaping or expelling the invasion of all serious thought that should make any reference to heaven. The means you possess for

change of place, and every other stimulant variety; the pomp and show of life; the routine of ceremony; the amusements offering in rapid and endless succession; the epicurean gratifications; and, in the case of some of you, the extensive concerns of business and enterprise, or the management of important public affairs;—all these are of mighty efficacy, as long as you enjoy tolerable health, for averting the admonitions of a more solemn interest. On every side to which you turn, the “god of this world” has disposed his enchantments, that you should not see the objects which are making signs to you by authority of heaven, nor hear their call. And you are pleased to have it so; as the people of former ages, when that spectacle of rare appearance in their hemisphere, which they denominated the blazing star, was regarded as of direful presage, were glad that an unbroken array of clouds should veil the sky, to yield them a temporary but thoughtless alleviation of their alarm, by concealing the dreaded phenomenon. If you could resolve on an exercise of reflection, to ascertain the causes of the gratification you feel in these pomps, diversities, luxuries, and occupations, you would find a very material one to be, that they save you from any serious and prolonged recognition of the Almighty, and of those great subjects inseparable from the idea of him. You would instantly be sensible that you *are* so estranged from him; and would discover that you have been thanking these beguilers for assisting you to be so.

But is not this a most perverted and perilous condition? With the full consent of your will, you

suffer this worldly grandeur, this prosperity, these quickly successive and variegated gratifications, to have the effect, that whatever is to be dreaded from the justice and disapprobation of a God neglected and despised, approaches still more and more near, and hovers imminently over you, without being seen or apprehended; as the monarch of Babylon's sumptuous revelry was the very cause that the destroyer of all that triumph could come so close without being perceived. Think also of the circumstance that, while you are placed, by the possession of the high advantages (that is, what may and ought to be advantages) of your situation, under almost cogent responsibility to God for their use, you suffer this very possession to render you thoughtless of this responsibility. What will prove to be the guilt and the consequence of such conduct towards him? To complete the estimate of such a condition, consider how certainly all this pageant of your pride, pomp, and luxury, will break up, and be gone, when the angel of death alights by you, to send your spirits, divested, disenchanted, but unprepared, to their great account. A funeral parade over your dust will seem as if expressly designed in mockery of your past grandeur, by celebrating your ejection from it; and will serve your equally thoughtless successors for a variety in the exhibition of *their* pride and state.

In all the ranks of society, (below the highest,) there are very many actuated by a restless ambition to obtain the notice and conceded acquaintance of those above them. In turning our observations, for a moment, to persons of this description, we might appeal to their own consciousness of what it is that

they allow to take precedence of all thoughts and solitudes relating to God. There is sometimes stealing upon you a sentiment of mortification that your lot had not been cast in a higher rank, and that it is in vain to think of attaining the envied station. Fortunately for your self-complacency, you can turn this chagrin into an active spirit for gaining the next best object in your esteem, that is, to be on such terms with those above you as shall gratify both your pride and your vanity. You aspire eagerly to be acknowledged by them, and to be *seen* to be acknowledged, as persons of some account in their estimation. You work assiduously, by manners expressive of deference, by adulation, when you can venture to offer it, by officious and voluntary services, and some of you by gross servility, to purchase their favourable attention. And when a degree of it is conferred on you, in a manner not too palpably that of condescension, (though you are not, perhaps, very fastidious on this point,) you are elated as if you had acquired some great accession of intrinsic worth. You solicitously watch for still more unequivocal tokens of the gracious disposition, and for occasions of putting yourselves in the way to receive them. And the progress of your success is probably marked by a more stately or a more condescending manner, assumed toward *your* inferiors. Some of you, of prouder temperament, and vigorous talent, disdain all the servile expedients, aspire to *command* the estimation and respectful attention of the higher favourites of fortune. And when you have in a measure done so, you exult as if it were some grand victory. It appears to you a splendid achievement



to have conquered possession, by means of solely personal qualifications, of a ground where you stand on nearly an equality, in effect, with persons whose honours and importance in the world may consist alone in the splendour of their external circumstances. You may affect to depreciate this extrinsic importance of theirs; but you are vastly gratified by that kind of community with them to which your abilities and exertions have mounted you.—Thus, “man worships man,” as a method instinctively adopted in aid of each man’s worship of *himself*.

Now this habitual passion and labour to realize some imaginary element of well-being in the good graces of your superior fellow-mortals, may have so debased the temper of your spirit, that any admonition suggested to withdraw and raise your thoughts toward Him who is supreme to judge, to bless, and to confer honour, may be like calling the attention of an uncultivated rustic to the sublimities of astronomy. The infinite greatness of God above all things, the obligation of a constant reference to him, the honour that comes from him, the duty of aspiring to be acknowledged by him with approbation, and the glory of possessing it,—all these are but feeble glimpses on your apprehension. But this is a degraded and guilty predicament. Endeavour to think what it must be to be valuing yourselves just so much the more, in proportion as you succeed in prevailing on these earthly demi-gods of your prostrate superstition to accept, and sparingly reward, the homage which you refuse to the Almighty. Think what it is to watch and wait with anxiety, with manœuvres of insinuation, with patience resolutely

maintained, or impatience unavailingly indulged, and even with sacrifices and self-denial, for looks and expressions of complaisance, acknowledging you as not unknown or despised, from creatures of your own kind, possibly of little worth, and insignificant but for their appendages of fortune, so soon to be resigned; while you are totally regardless of that sovereign Power who is inviting you to the honour of being acquainted with *Him*. And when your vanity is gratified, in thinking how you stand exhibited in the view of other men as enjoying a measure of the dearly-bought privilege, one serious reflection might expose to you what ignominy inexpressible it is, to be elated at appearing before a portion of society with the distinction of some flattering attention from your superiors, and to be perfectly indifferent in what account you shall be seen to be held by the Judge of the world, when men and angels will be the witnesses of the estimation.

Men of the world might be addressed on one other very general characteristic of their spirit and proceeding. Many of you are zealously intent on the advancement and amply endowed establishment of your families; ambitiously compassing for them, at whatever moral cost or hazard, the utmost quantity of the materials of prosperity. Under the consciousness, though little and reluctantly brought into any distinctness of thought, that your own tenure is but for a very limited term, the mind instinctively seeks to escape into any factitious mode of extending the interest of mortal existence, and yields to some undefined sort of deception, as if in your surviving descendants you were to retain some kind of sym-

pathetic life yourselves. In this enigmatical feeling, for yourselves and them, you study, and scheme, and toil, to place them on the most advantageous ground, or in the way to attain it. And this being effected, the great business for them is accomplished! How often we have been struck with wonder in observing some of you, dwelling with delight and pride on the prosperous introduction into life, and the fine prospects, of one and another branch of your family, and evidently with an entire inadvertence to any greater concern affecting their welfare. Secure the primary object, of their passing through life in a handsome style, in fair repute, and with plenty of the world's accommodations at their command, and that other affair of their being accountable to God, of its being their chief business in life to be his servants, may be left as an insignificant matter, about which you do not, and they need not, take any trouble. You are thus willing to be destitute of religion virtually beyond your individual capacity, and to take on you the weight of responsibility for its exclusion from your relative sphere. You are consenting, as it were, to be irreligious both in yourselves, and in those who are to survive you; saying, Let us form a family compact for the prolongation of impiety; a patriarch and a posterity estranged from the Father in heaven. But thus to render yourselves expressly their authorities for living without God, is it not a most sinister and fearful office that you perform for them? When they shall find that all you have wished and schemed for them, and incited them to attain, has left their main interest abandoned to ruin; that paternal care has operated systematically to be-

tray them out of all recollection and all favour of the mightiest Patron, what will be the language of the thanks they will return you? And think what it will be to be associated with them in the natural *result* of this present estrangement from him, in a sad exile, at last, from his presence. And see, in this condition, and in that prospect, how alienation from God destroys the value of that one affection which is always represented as the most genuine and faithful of human charities.

These exemplifications, with the questions and censures on them, have been attempted in a form to lead you, men of the world, into such reflection as would verify to your own minds, that your prevailing spirit actually *does* disown your relations to God, that it *is* irreligion; and to expose to you that such a condition is fatally wrong. They have represented that irreligion chiefly as it is apparent in reference to the more commanding and awful characters in which the Divine Being is to be acknowledged, as supremely great and powerful, as present with perfect intelligence through all existencê, as the observer and judge of all moral agents. We should have more distinctly admonished you to take account how you are affected toward him in his character of sovereign goodness, in which you might have access to find infinite resources for felicity. Reflect what it is that you do, in declining all communication with him in this relation. In a certain possible state of your spirit toward him, you would have the sense of his attention resting on you, directly and individually, as a favoured creature, with emanations of benignity which would breathe a deep emphatic vitality into

your soul. And from all the objects and interests which would diversely engage your thoughts and affections, you would return at intervals to be sensibly in the presence of a Divine Friend, and realize it still again as both the delight and the energy of your existence. Think, then, what it is to be so compacted and consubstantial, as it were, with the world, as in effect to say, Nothing of all this is mine, and for nothing of all this do I care. I have no adaptation nor desire to reciprocate sentiments with any being of higher order than myself. If God do really offer himself for such communication with men, I must forego the privilege, of which I could have no possession without I know not what vast change in my spirit and habits. But indeed I have no conception of such a mystical source of delight. How should any one receive tokens of special favour, responsive to his own emotions and aspirations, from a Being who never appears nor speaks to the world, and whose concern is with the wide creation as a whole? However it may be, such a spiritual sympathy is not for my experience; and I must content myself with such good as I can draw from intercourse with the objects in the scene around me. With these is my soul in communion; they are my happiness; and do not disturb me with warnings of what it will be to go into the presence of God as a stranger when I must leave them. I hope that, in some way or other, I shall have sufficiently made peace with him, against the time when I am to find myself present with him, and no longer with them.

If your devotedness to the world be thus a fatal

alienation from God, it is comparatively but little to add, that it places you out of fraternity of feeling and character with the best and noblest of mankind. This may generally not cause you much mortification; and, lest it should do so, you have recourse to the expedient of depreciating the religious character, as exemplified in those who professedly bear it. But your attention must have been sometimes arrested by such examples, on record, or in the living world, as defied your self-defensive malice. You have beheld a real, unquestionable devotion to God, to truth, to holiness, and to another world. You have observed men living in habitual acknowledgment of the divine presence and authority; preserving a faithful conscience, and obeying it, in scenes of temptation; maintaining fidelity to their high principle through all changes of season and condition; amidst the troubles of their lot deriving consolation from above and from hereafter; throughout their mortal course still looking forward to the end; and terminating it in the assurance that they were "dying in the Lord." There was left you no cause or power to doubt that this was all genuine, and you felt self-convicted of baseness, if you affected to question it. You were also constrained to admit, that these are true exemplifications of religion; and that, therefore, all cavils raised against it from the unworthy character of many of its ostensible adherents, are wickedly dishonest. To say that but few professed religionists exhibit this combination of qualities in such high excellence, is saying nothing, unless you could assert that such excellence, when it does exist, is something more, or something else, than religion.

It is a matter of great difficulty to decide, what degree of deficiency of such a character may not be incompatible with the essential of personal religion. But at all events, here are placed in your view those whom religion has rendered the very best of the human race. Nor can you evade the point for which we cite them by saying, they were recluses and ascetics, and therefore inappropriate examples for any use of condemnatory comparison with you, who are necessarily occupied with the business of the world. For many of them were much and variously employed in that business; and showed how religion may be mingled with secular interests and transactions, so as to retain its own brightness and throw lustre on them.

Now, we are confident you cannot deny that there are moments of transient light on your mind, when the conviction comes upon you, that this is the worthiest, noblest, most admirable order of human character; however indistinctly you may apprehend some of the most refined principles on which it is formed, and however disposed you may be to the imputation of mysticism and excess. On any question arising in your reflections, *who* are the most truly estimable and dignified, the most wise and the most safe, your thoughts involuntarily glance toward this class of men, and you cannot make them fix on any other. They *are* the honourable and select of mankind, the "people favoured of the Lord," and Balaam cannot blast or degrade them for you.

And shall it be your only regret that you cannot reduce them to your own level? Would you deem

it a desirable thing that they could be re-converted (such as are living) to that worldly character which now separates you so far from their community; so that there should be none to shine in contrast with you, as exemplifying the possible glory of that nature which you degrade? Reflect soberly whether, if you *did* see, and feel, and act, like the best of those men, it would not be a most happy change from your present condition. Would it not be happy that the state of your mind corresponded to *one* inspiring sentiment of these men,—that they have a Master in heaven whom it is delightful to serve; to *another*, that no faithful effort or sacrifice will, as to its reward, be lost; to *another*, that every victory over sin surpasses the value of all worldly successes or triumphs; to *another*, that their guilt is pardoned through the divine mercy; to *another*, that they, and all their concerns, are under a sovereign guardianship which can never err or fail; and that, therefore, in every juncture they have the mightiest power in the universe at hand for their assistance; and to still *another*, that one sensible interest in transacting the successive affairs assigned them in this world, is in the circumstance, that each one accomplished has carried them so much farther toward quitting the whole for something better? Comprehend in the account whatever other things form a part of the difference which religion makes between them and you; allow this difference to verify itself to you as a reality; and then say whether you can be fully content and self-complacent in standing thus dissociated. Estimate impartially any favourite worldly object, pursued or possessed, and think whether that



would not be well surrendered to place you in a community of situation with these Christian spirits. In a lucid hour, you cannot but perceive, that, by being associated with them in congeniality of feeling and action, you would be in harmony with those grand laws and relations of your existence with which you are now at variance, and often at war. Those bonds of connection with the highest objects, adamantine bonds, which with all your striving you cannot break, but which you now feel, when recognized at all, as fatal chains to what you cannot love, and to a doom which you dread and cannot escape, would then be vital conductors through which you would communicate with heaven. United to that assembly, you would stand on a ground where beams descend from the eternal sun, where angels visit, where afflictions are turned to blessings, where death is divested of his terrors. You would be able to say, with cordial emphasis, Wherever their souls shall be, there let mine be for ever.

On the other hand, look at the men with whom you are now conjoined and assimilated. As your own men of the world, the models to which you conform yourselves, the class with whose destiny you are committing your own, it might be presumed they should have your approbation, your confidence, your sincere affection. But is it so? Take an honest account of what you think of them, in moments when you are drawn a little aside from the bustle in which you are mingled with them, and when, for a short time, you feel your league with them somewhat relaxed. At such times, you will have found yourself looking at them with a cold, keen, judicial in-

spection; recalling to mind their conduct toward one another, or yourself; observing their motives, and admitting an estimate of these men of your preference and fraternity. The narrowness of their purposes, their selfishness, the world-hardened cast of their feelings, and their unsound principles, stood palpably exposed in your view. Confess how often you have been thrown into a very different train of thinking of them from that of considering them as your *friends*, your own chosen favourite class. Confess that you do not, and cannot, feel a genuine esteem for them, not to say affection or veneration. You do not repose a tranquil confidence in them. You have to watch, and guard, and surround yourselves with every precaution. With many of them you find yourselves in undisguised competition; and with your very allies and coadjutors you dare not remit the exercise of a silent vigilance on their movements, and all the indications of their dispositions and designs,—a vigilance which, you need not doubt, is exercised on you in return. What invaluable beings you are to one another, if you be right in this reciprocal distrust!

Even as to religion, careless as you are about it, you occasionally feel a certain indistinct impression, that some other worldly men are *too* careless; especially when you observe any of them in declining health, or far advanced in age; as eagerly intent on worldly pursuits as if they had the assurance of half a century of life before them. You could not avoid some perception of incongruity in this, which has betrayed you into the expression, It is really time for that man to begin to think a little of other concerns.

It may very possibly have happened to you, to be disgusted, and almost shocked, to see one of your thorough men of the world resuming all his ease, vivacity, and ambition, for playing his part in it, with hardly the shortest interval after some sad event in his family or nearest connexions. If such an event brought him an accession of temporal advantage, he waited, perhaps, barely "one little month," to rush, with the impulse of his new forces, and the exultation of having acquired them, into the busiest or the gayest scenes of life. Supposing, again, that you have been dangerously ill, and visited by one of your fraternity, you have seen what a man of the world can do in the way of consolation. What was the balm which that physician applied? If you could not believe the assurances which he made to you, (whether he thought so or not,) that you would recover, what resource was presented to you besides?

In short, you will not deny, that if there could be given you what you could believe to be an undeceptive presage, that though associated with the men of the world now, you should not be so hereafter, it would please you exceedingly. We mean, it would do so at those more thoughtful seasons, when the real quality of your worldly association, its heartlessness, its want of mutual approbation, its poverty of the means of alleviating sorrow, and its destitution of moral dignity, are exposed, in a degree, to your reluctant apprehension; and when to all this is added, that its advantages and pleasures, whatever they may be, are limited, both in fact and hope, to a diminutive portion of your existence. This closing consideration throws a deeply melancholy character

over the whole vast spectacle of your multitudes and activities. A crowd of human beings in prodigious ceaseless stir to keep the dust of the earth in motion, and then to sink into it, while all beyond is darkness and desolation! It is as if a great army, appointed to march on some magnificent enterprise of distant conquest, should confine themselves to waste all their energy in an idle tumult of strifes and revellings in their camp, and obstinately stay on the ground to perish away, and be interred there.

On a whole view of these representations it must needs appear, that, in your devotion to the world, you are losing the grand object of your existence. This is the plain brief sentence on your course of life. And it is most striking to think how insignificantly it may sound to you, whose guilt and calamity it pronounces. Will you say what combination of words that you could hear, would pass more lightly off? You have heard it, and, perhaps within a few minutes after, retained in your consciousness no trace of any thing impressive having been made sensible to your mind. Are you not tempted to repeat it, for the mere curiosity of observing how much at ease you can be, with what seems of such formidable import; as if you were playing with a snake, rendered harmless by the deprivation of its fangs, or by your possessing the Egyptian's charm against them? Repeat the sentence, which affirms you are disowning and losing the great purpose for which you are sent into the world, and smile at the seriousness which thinks it an expression of fearful meaning. Say, you are sensible of nothing

lost, as long as the good things of the world are gained. “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” It is not, however, that you are incapable of being profoundly affected by the short proposition in words of something disastrous in your situation. The few words that should announce to you that your house, or other valuable property was in flames; or that (supposing you a trafficker by sea) a ship, in which you had an important adventure, had been last seen driving, in a shattered state, at the mercy of a storm; or the judgment positively signified to you on a topical disease, that you could be relieved only by a frightful amputation; or the most laconic whisper that should apprize you of a design formed against your life; would produce such an intense excitement, as if all your strongest past emotions, extinct and almost forgotten, came, as by a general resurrection, again to life, combined in one tumultuous alarm. And yet the melancholy truth, pressed upon you in admonition, that the primary object of life, the grand venture and value of your existence, is thus far lost, and in the course to be finally lost, through your devotion to the world, may leave your mind unmoved, to await the stronger impression of the next inconsiderable temporal misfortune.

But you are awaiting also, little as you may apprehend or care for it, impressions of another order, and from another cause. They are reserved, most inevitably to come, after a certain succession, longer or shorter, of emotions from ordinary causes shall

have had their times and be gone by. A thoughtful religious mind often perceives intimations concerning you, prophetic images, as it were mingling with the sight of your persons, while it beholds you thus absorbed in worldly interests, and insensible of what you are doing in throwing away an infinitely greater. That man, and that other, how little do they care that all the powers of their being, and periods of their time, are useless for the noblest and the absolutely indispensable purpose of life! How content that what they are acquiring should be at the cost of what they are losing! How easily they can say, in effect, "Get thee behind me," to any thing that would tell them what it is that they are sacrificing to their idol, and warn them of the consequence! But to each of them an hour is coming, at some certain distance in approaching time, when they will awake from the infatuation, to the surprise and dismay of seeing that their life has been so far in vain. They will look back to behold it, with all its fair and precious possibilities, blasted and desolated by their having passed over it. They will look back to measure how far it might have carried them on toward the possession of incorruptible treasures, unfading honours, an eternal inheritance; and then to acknowledge the miserable fact, that it has not advanced them one stage or step. It *will* come, —the hour which is charged with the destination to afflict them. There may be temporal grievances or misfortunes, affixed by divine appointment to certain parts of the time coming on; but infallibly there is, somewhere in the train, the hour commissioned to bear the yet unkindled element which will flame

against their consciences. Will it be while there are yet to follow days of protracted grace, and possible "newness of life;" or will it be the conclusion of their time, and lighten on them only that they may read the sentence of an inevitable doom? Or is the appointed moment, of that awakening to the conviction that life has been expended in vain, reserved to come *after* the last of the hours on earth? — With such thoughts the serious observer looks towards futurity on your account, while you are heedlessly, and perhaps you call it pleasantly, occupying your life in the very manner which will bring at length this conviction, that you have slighted and lost its chief end.

Allow us to remind you of so obvious a consideration, as that of the rapid passing away of your life. A large proportion of you, of the character in question, have reached its middle period; many are going down into its decline; some have the certainty of being near its termination. And you cannot but have been often struck with the reflection, how soon each period of it, which *had* been before you, was gone into the past. Have you never felt an impulse to quarrel with time for leaving you so fast, after you had perhaps been impatient for some particular portion of it to arrive? But it would neither stay to be your companion, nor slacken to receive your reproach. It seems to come past you but for the purpose of stealing away your life; each day, each hour, taking off a share of that as its spoil. Observe how the theft and diminution are incessantly going on, while you are planning, or consulting, or executing, while you are striving or relaxing, exulting in suc-

cess or fretting at failure. The one continual fact is, that life is speeding off.

Now, surely, it is high time to adopt a determined policy with respect to that which, while of immense importance to you, is thus continually deserting you. And the right policy is, not to attach yourselves, as your main object of interest, to any thing to which *life* cannot be attached and fixed in abiding conjunction. In other words, how is any thing practically of value, but as you can have *life* for its prosecution, possession, and use? There are in the world riches, "respects of honour," amusements, gratifications of curiosity, delights of the senses, what you please. If you could command life to delay, or to take a fixed state, so that you might effectually appropriate these, and unite them, as it were, to your being, that were something. But by the rapid departure of life, that is to say, of yourselves, you are denied the essential condition of making them yours. You but snatch at them in passing, hold them for a moment, are carried away from them; leaving them to make a similar mockery of offering themselves to the next coveters in the ever-transient succession. If you, believing yourselves to be immortal beings, can be content with this; if you are willing to place your all in things of which your fleeting life allows you to try the good but for a moment, how mysterious is it that such beings should have come into the world to be so befooled!

You will hardly be so unwitting as to retort, that neither can life be stayed, and rendered a durable condition, for taking and holding the good of the *spiritual* interests, any more than of these temporal



ones. This would be true in but so narrow a sense, as not to be worth the saying. For the cases are infinitely different. It is in the nature of those higher interests, that they belong to this life only as a brief preparatory term, the great scene of their enjoyment necessarily being hereafter. The main principle of the aspirant's connection with them here, is avowedly not that of possession, but of anticipation; and in that anticipation he sees combined with them an endless life, as his condition for a full possession of them. So that he may be more than content, he may be gratified, that the present life is so fleeting; because, in being so, it hastens him toward that where the circumstance of transiency, inseparable from the experience of a created being, will seem lost in the character of permanence. For, though he must possess his felicities in a succession of duration, the assured eternity of that duration will infuse a certain effect of the permanence of the whole, to be perceived in every successive point; thus precluding the character of evanescence from the series perpetually passing. In contrast to all this, *your* objects belong exclusively to time, and to the very short time of your life on earth. And therefore, the speedy pace of life is the rapid parting from all you are possessing, or endeavouring to possess. And the possession itself, during its brief continuance, is turned to vanity, by your knowing that this pressing haste, with which you are carried away from each particular of it, is just so much fatal speed toward your losing it all.

But the consideration of the rapid progress of life toward a close, is enforced on you by more familiar

and palpable forms of admonition. There must often be brought to your remembrance events and circumstances in your experience, which appears as receding far into the past. Can these recollections be always unaccompanied by the obvious reflection, If all the time since then be so much taken out of my life, how reduced must be the remainder! and, if the interval between that time and this, in one sense so wide, appears to have been very soon passed over, can I be reckoning on a very slow movement, which shall afford leisure for all manner of occupations or diversions, in passing over any space that can be yet in reserve for me to traverse? Perhaps some of you are conscious of a feeling occasionally arising, which would shape itself into the wish that you could be young again. Is this sentiment dismissed without reminding you what progress you have made, and what dispatch you are making, in the journey of life? Some of you see your descendants already busy in the worldly career; can you have evaded the suggestion, what period of *your* life it must be, to which this stage in *theirs* is parallel? with this thought further, how soon they will, if they live, have reached the same point in theirs as you have in yours; and where will you be then? When sometimes a tempting occasion is presented to you, of embarking in a new scheme, the thought will come over you, like one of the cold winds precursory of winter, that you are gone too far for any reasonable prospect of living long enough to see such a project through to its desired result. You are compelled to a brief reluctant computation, of about what stage in its prosecution might very probably be the last in the course of

your activities under the sun. Some of you may be seen building a house, for your more respectable and commodious residence in the latter part of your life. When, in such a case, we have observed the care and vigilance exerted to ensure that every part and adjustment be firm and durable, the question would occur, Is this person, so careful about the soundness of material, and security of fixture of each beam, each board, each carved ornament,—is he not silently visited by any thought of where he shall be, long before the time that the structure will show any signs of decay, long before the time at which it would vex him to foresee there would be any such signs? When you are planting young trees, for fruit or agreeable shade, can you avoid the reflection, how likely it is, that before these trees will be matured to their full productiveness, or be amply spread and thickened round the dwelling, or over the walks, you will have entered another kind of shade? And then “whose shall those things be which you have provided?”

While exemplifications of so special a cast will bear directly on some of you only, there are many things of a more common kind, which would admonish any of you who would practise a little reflection. Consider how often you fail to complete what you had in intention limited to a certain time; and then you say the time was gone too soon for you to accomplish it. You appropriate a portion of time, to be taken from business to some pleasurable pursuit; and how soon you have to say, It is gone like a dream! The great changes of the year, or some marked point of it, the anniversary of your nativity

for instance, return upon you by surprise: It is but as yesterday, you exclaim, since this was here before. The appointed terms for transactions and settlements in the course of your affairs are here upon you again, when you seem to have but just got rid of the last. Some of you have become afraid of pledging yourselves to do one thing and another, from experience that the time is apt to be gone before you can make any effectual movements. Many of you have begun to remark, that it seems to go faster now than it did in your earlier life. Some of you, perhaps, occasionally fall into a mood of thought, in which you number the years between your present age and the farthest term to which it is in any way reasonable, under the most favourable circumstances, to calculate that you may live; and then intrudes the idea that, (even supposing you assume that you *shall* have so many years of life,) if they shall steal off as fast as an equal number of the preceding ones seem to have done, you will very soon be at the end. The most aged class, if they too must still retain the folly of reckoning on the future, unsubdued by the certain littleness of their nearly exhausted store, may consider, whether even all the infirmities and burdens of the last stage will so retard the lapse of time, that a very few more summers and winters will not quickly have vanished from between them and the exit out of life.

If things in some analogy to these were exhibited as the fancied circumstances of a fictitious order and condition of moral agents, devised to give a strong image of a state of urgency and danger, combined with insensibility, the representation would excite no

little of that sentiment partaking of alarm, which you can feel by sympathy for even imaginary beings. But you, men of the world, know that this is a plain description of your actual situation. It is yourselves who are beset by so many circumstances to apprize you of the rapidity of the course, by which you are passing out of life. And your unhappy case is, that you make your life as worthless to your true welfare, as it is evanescent in its continuance, by rejecting from your care its one grand business. You act as if you really had understood your existence here and hereafter not to be the *same* existence; but that the present life was expressly appointed by the Creator to be occupied with the matters of this earth exclusively, that it was to be altogether “of the earth earthy;” and that, for the next, you are to be literally created anew, in a different order of being, constituted in a similar adaptation to be occupied with what there may be in another world, and having no reference or relation to the previous and probationary state. But if such be *not* the law of your existence, reflect what a fatal proceeding you adopt in so devoting, through this life, your soul to this world, that when you leave it, you will find the substantial thing that remains with you, after all its shadows and delusions are past, is an unfitness for a better.

Here we conclude this long course of remonstrance. Perhaps you are ready to say it is a rueful and offensive representation, just such as a splenetic spirit, which has quarrelled with the world, would be gratified to make, in the wish to poison the

satisfactions of those who have yet some cause to regard it as a friend; and who, at all events, think it yet too soon to fall into hostility with themselves. But consider at whose cost it will be, that you repel a statement which you cannot refute. The *truth* of the matter goes, in reality, no further off from you for being rejected; any more than the hour of death can be deferred by refusing to think of it, or by heedlessness of the solemnity of the prospect. Where would be the sense of a man, (if such a case could be,) who should turn with impatient disgust from the sight of characteristic morbid appearances shown in a delineation, and at the same time be well content to bear in his own person the disease itself? That the preceding description of your state, is in substance the truth, we may challenge you to deny; to deny, that is to say, upon such serious and honest consideration as you cannot refuse, without being guilty of the most deplorable trifling; a trifling which you will in due time meet with something that will avenge. And we may appeal to your own reason, thus exercised, what you would think of a doctrine or a teacher, that would consent to leave you satisfied with a plan of life, which, for the sake of this world, renounces the good, and braves the evil, of the world to come.

But, though the representation, thus far, be of a menacing character, all is not dark. As we have seen in a pictured view of Babylon, supposed on the eve of its fall, there remains one portion of the hemisphere, and one celestial luminary, not yet obscured by the portentous shade. While no colours can throw too gloomy an aspect on the condition in which

you have been described, there shines on your view still that great resource, to which all this series of what may have seemed austere reprehensions, has been aimed to constrain your attention. And if you could be made to apprehend the importance, which there really is in the considerations so inadequately conceived and expressed, you would be awakened to wonder and gratitude, that, after so constant and systematic a rejection of the sovereign good, you should not now find “a great gulf fixed between it and you.” On your side of that tremendous chasm there is still Religion, accessible to you in all its blessings of deliverance, peace, and security for hereafter. You are still on that favoured ground, where you are invited by a God of mercy, a Redeemer with his atoning sacrifice, a Divine Spirit with all powers and operations of assistance, to enter yet at last into the possession of that, which will be a glorious portion when all you have been striving with the world to gain will vanish in dust and smoke. But be warned again, that the time is passing, and a very short persistence in your folly may make it too late.

Shall we, in concluding, suppose that some of you may be disposed to answer these exhortations in some such manner as this? “But what *can* we do? We cannot *make* ourselves religious. Though we should admit that all this is true, and of the last importance, we cannot, for that, command and compel our dispositions, our affections, the settled habitude of our minds, to change into the new order required. What *can* we do?” The answer to this should be appropriate to the temper in which it is spoken.

We have heard of instances of expressions like these being uttered evidently in a spirit of impious and desperate carelessness. There was no real concern about the subject; but a determined addiction to the world, and to so much of sin as that should involve, a wilful avoidance of reflection, a stupid and defying indifference to consequences; and all this taking to itself an excuse, or almost a justification, from the moral impotence of our nature. The man was in effect saying, As I am resolved to pursue my course, it were a satisfaction to believe, and I *will* believe, that I could do no otherwise; and as I am to fulfil my destiny, the less I trouble myself with thinking about it the better. Now, to a person who should reply to religious admonitions in this disposition of mind, we should deem it utterly trifling and useless to offer any pleading of speculatively theological or of metaphysical argument. The reasoning faculty of such a man is a wretched slave, that will not, and dare not, listen to one word in presence and in contravention of his passions and will. The only thing there would be any sense in attempting, would be to press on him some strong images of the horror of such a deliberate self-consignment to destruction, and of the monstrous enormity of taking a kind of comfort in his approach to the pit, from the circumstance that a principle in his nature leads him to it; just as if, because there is that in him which impels him to perdition, it would therefore not be *he* that will perish. Till some awful blast smite on his fears, his reason and conscience will be unavailing.

If he be guarded on the side of his fears, by entertaining a light opinion of that consequence on



which he is so precipitating himself; should he say, that it certainly *would* be a dreadful thing thus resolutely to go forward toward it, and a flagrantly absurd one thus to satisfy himself in doing so, *if* he had any such appalling estimate of that future ruin as religious doctrine affects to enforce; but that he believes this threatening to be a prodigious exaggeration:—we have only to reply, that, as he has not yet seen the world of retribution, he is to take his estimate of its awards from the declarations of Him who knows what they are, and that it is at his peril he assumes to entertain any other.—If any one answer to this, that he does not believe in the existence of any such declarations, he is not one of the persons we are meaning to address.

But some of you will make the supposed reply, “What *can* we do?” in a less depraved temper of feeling. We will suppose, that you are not quite indifferent on the subject, that you seriously admit the necessity of religion, that you feel some uneasiness at your estrangement from it, that, in short, you wish you *could* be religious, and in this spirit somewhat despondingly put the question. For you we have a plain short answer;—indeed, we have anticipated this in some preceding part of the discourse. You *can* deliberately apply yourselves to a serious, honest, prolonged, repeated consideration of the subject. Do not incur the shame, for one moment, of pretending to doubt whether you can do this. On any one of your worldly matters of importance, you know that you can fix your thoughts attentively, long, and again; you can severely examine in what manner it is connected with your interests, can weigh

the reasons for and against, and look forward to near and more distant consequences. And you can do all this with respect to religion. Do you allege that, the subject being a strange and hitherto foreign one to your thoughts, and also presenting itself to you with a disquieting and reproachful aspect, your minds are strongly inclined to escape from beholding it? What then? You *can* think again of the absolute necessity of considering it, and can compel them back to confront it once more, and still again. You can recollect that nothing will be gained, and all will be lost, by ceasing to think of it. You can reflect that, if you dismiss it now, because it does not please you, it will infallibly return upon you ere long to please you still less; and will return ultimately in such imperative force, that it can no more be evaded or dismissed.

Perhaps there may be some of you who will complain, that, notwithstanding sincere and considerable efforts to this purpose, you find that the subject does not, and seems as if it would not, take effectual hold on your spirits; that you cannot *feel* it to have that importance which you *know* it to have. And what then? again we reply. Are you going to make this a reason for suffering your minds to withdraw from the subject and let it go,—the subject which cannot go without abandoning you to the dominion of death? The question whether to yield to this obstinate defect of sensibility, is the critical point of your contest with the deadly power of evil, within you and without you. Yield, and all will hasten to ruin. But, surely, the terror of such a hazard and such an alternative, or the clear conviction at least *that you*

*ought to feel terror at it*, must incite you to persevering and more earnest efforts. Look at it, dwell on it, and see whether a more protracted and intense consideration of it will cause or suffer your resolution to remit. That it should so remit, is hardly conceivable of any rational being. But if it even did so remit, that circumstance itself would bring a new and frightful phenomenon to rouse the spirit which had such a consciousness, and excite it to call for all compassionate powers and agencies to come to its rescue.

And here you are to be admonished, that you cannot feel that you are faithfully making the required exertion, unless you have recourse to the most approved means for rendering it effectual. You cannot answer it to God or your conscience, that you are doing justice to your souls, in this their dangerous crisis, unless you have the resolution to withdraw yourselves as much as possible from trifling company; to seize from your secular occupations some portions of your time for solemn thought; to forego some recreations, not perhaps sinful in themselves, for the sake of employing the time on the most pressing concern in all existence; to read serious books, with an effort of your own to inculcate their instructions on your minds; but especially to converse with the Word of Life itself. And there is yet one more expedient, of obvious duty and practicability, and superlative in efficacy. You believe that the Almighty admits his creatures, and indeed has with endless iteration invited and commanded them, to express their necessities in petitions to him; and that he listens, with peculiar favour, to applications for

spiritual good. You are not *afraid* to do this; and you are convinced, on the strength of innumerable promises, and of the merits and intercession of Christ, that it would be successful. Though there did not appear to be any *immediate* success, you believe, you absolutely know, that persevering application to Heaven *will* finally prevail. You can, with this absolute assurance, implore the removal of that odious insensibility, that indisposition, that aversion even, which you allege as a discouragement from persisting to apply yourselves to the all-important subject, and feel as a temptation to turn away from it. This *can* be done, a thousand times over. It can be done as long as the evil and the danger continue. And each day of their prolonged continuance supplies a stronger, and still stronger motive, to a more earnest use of the sovereign expedient. And again and again we tell you, that at each repetition you *know*, because God has declared it, that such application cannot ultimately fail. Let this be done, and you are victorious. And oh! is it not worth while?

Now, you *must* acknowledge, that this is what you *can* do. But what! are we about to use a language seeming to imply that you are *reluctant* to acknowledge it? What! are we supposing you would wish it rather proved that you *cannot* perform this simple, efficacious, inestimable service to your immortal spirits? Is it possible, that, because the process of discipline is hard, (it is confessedly so,) you would be willing to find in its impracticability a deliverance from its obligation,—at the cost, the inconceivable cost, of losing its great object? Is your professed thoughtfulness on the subject rather em-

ployed in trying and feeling the state of your faculties, to verify that there are invincible bonds of fate around you, than in seeking the intervention of that hand which can break all the bondage off? Beware that, while you pretend a solicitude for your eternal welfare, you be not, in fact, rather seeking to make a melancholy provision against the event of its failure, in the delusion of finding a resource of extenuation in some mysterious destiny, or the determination of the Almighty.

J. F.

BRISTOL, *September*, 1825.



# CONTENTS.



	Page
DEDICATION, . . . . .	171
PREFACE, . . . . .	177

## CHAP. I.

The introduction to the work, with some general account of its design, . . . . .	183
A prayer for the success of it, in promoting the rise and progress of religion, . . . . .	193

## CHAP. II.

The careless sinner awakened, . . . . .	197
The meditation of a sinner who was once thoughtless, but begins to be awakened, . . . . .	207

## CHAP. III.

The awakened sinner urged to immediate consideration, and cautioned against delay, . . . . .	211
A prayer for one who is tempted to delay applying to religion, though under some convictions of its importance, . . . . .	219

## CHAP. IV.

The sinner arraigned and convicted, . . . . .	222
The confession of a sinner, convinced in general of his guilt, . . . . .	233

CHAP. V.

	Page
The sinner stripped of his vain pleas, . . . . .	235
The meditation of a convinced sinner, giving up his vain pleas before God, . . . . .	246

CHAP. VI.

The sinner sentenced, . . . . .	248
The reflection of a sinner, struck with the terror of his sentence, . . . . .	256

CHAP. VII.

The helpless state of the sinner under condemnation, . . .	259
The lamentation of a sinner in this miserable condition, . .	265

CHAP. VIII.

News of salvation by Christ brought to the convinced and condemned sinner, . . . . .	268
The sinner's reflection on this good news, . . . . .	275

CHAP. IX.

A more particular account of the way by which this salvation is to be obtained, . . . . .	278
The sinner deliberating on the expediency of falling in with this method of salvation, . . . . .	287

CHAP. X.

The sinner seriously urged and entreated to accept of salva- tion in this way, . . . . .	290
The sinner yielding to these entreaties, and declaring his ac- ceptance of salvation by Christ, . . . . .	297

CHAP. XI.

A solemn address to those who will not be persuaded to fall in with the design of the gospel, . . . . .	299
A compassionate prayer in behalf of the impenitent sinner, . .	314



## CHAP. XII.

	Page
An address to a soul overwhelmed with a sense of the greatness of its sins, that it dares not apply itself to Christ with any hope of salvation, . . . . .	317
Reflection on the encouragement he has to do it, ending in an humble and earnest application to Christ for mercy, .	323

## CHAP. XIII.

The doubting soul more particularly assisted in its inquiries as to the sincerity of its faith and repentance, . . . . .	326
The soul submitting to divine examination the sincerity of its repentance and faith, . . . . .	333

## CHAP. XIV.

A more particular view of the several branches of the Christian temper; by which the reader may be farther assisted in judging what he is, and what he should endeavour to be, . . . . .	336
A review of the several branches of this temper in a scriptural prayer, . . . . .	352

## CHAP. XV.

The reader reminded how much he needs the assistance of the Spirit of God to form him to this temper, and what encouragement he has to expect it, . . . . .	356
An humble supplication for the influences of divine grace, to form and strengthen religion in the soul, . . . . .	363

## CHAP. XVI.

The Christian convert warned of, and animated against, those discouragements which he must expect to meet with when entering on a religious course, . . . . .	365
The soul alarmed by a sense of these difficulties, committing itself to divine protection, . . . . .	371

## CHAP. XVII.

	Page
The Christian urged to, and assisted in, an express act of self-dedication to the service of God, . . . . .	373
An example of self-dedication, or a solemn form of renewing our covenant with God, . . . . .	377
Together with an abstract of it, to be used with proper and requisite alterations, . . . . .	383

## CHAP. XVIII.

Of entering into church-communion by an attendance on the Lord's Supper, . . . . .	386
A prayer for one who desires to attend, yet has some remaining doubts concerning his right to that solemn ordinance, . . . . .	393

## CHAP. XIX.

Some more particular directions for maintaining continual communion with God, or being in his fear all the day long; in a letter to a pious friend, . . . . .	396
A serious view of death, proper to be taken as we lie down on our beds, . . . . .	414

## CHAP. XX.

A serious persuasive to such a method of spending our days, . . . . .	416
A prayer suited to the state of a soul who longs to attain such a life, . . . . .	426

## CHAP. XXI.

A caution against various temptations, by which the young convert may be drawn aside from the course before recommended, . . . . .	430
The young convert's prayer for divine protection from the danger of these snares, . . . . .	441

## CHAP. XXII.

The case of spiritual decay and languor in religion, . . . . .	443
A prayer for one under spiritual decays, . . . . .	453

## CHAP. XXIII.

	Page
The sad case of a relapse into known and deliberate sin, after solemn acts of dedication to God, and some progress made in religion, . . . . .	457
A prayer for one who has fallen into gross sin, after religious resolutions and engagements, . . . . .	466

## CHAP. XXIV.

The case of the Christian under the hidings of God's face,	471
An humble supplication for one under the hidings of God's face, . . . . .	484

## CHAP. XXV.

The Christian struggling under great and heavy afflictions,	488
An address to God under the pressure of heavy afflictions,	493

## CHAP. XXVI.

The Christian assisted in examining into his growth in grace,	497
The Christian breathing earnestly after growth in grace,	508

## CHAP. XXVII.

The advanced Christian reminded of the mercies of God, and exhorted to the exercises of habitual love to him, and joy in him, . . . . .	510
An example of the genuine workings of this grateful joy in God, . . . . .	517

## CHAP. XXVIII.

The established Christian urged to exert himself for purposes of usefulness, . . . . .	522
The Christian breathing after more extensive usefulness,	535

CHAP. XXIX.

	Page
The Christian rejoicing in the views of death and judgment,	537
The meditation and prayer of a Christian whose heart is warmed with these prospects, . . . . .	547

CHAP. XXX.

The Christian honouring God by his dying behaviour, . . . . .	550
A meditation and prayer suited to the case of a dying Christian, . . . . .	560

THE  
RISE AND PROGRESS  
OF  
RELIGION IN THE SOUL.



## DEDICATION.

---

TO THE  
REV. DR. ISAAC WATTS.

---

REVEREND AND DEAR SIR,

WITH the most affectionate gratitude and respect, I beg leave to present to you a Book, which owes its existence to your request, its copiousness to your plan, and much of its perspicuity to your review, and to the use I made of your remarks on that part of it which your health and leisure would permit you to examine. I address it to you, not to beg your patronage to it, for of that I am already well assured; and much less from any ambition of attempting your character, for which, if I were more equal to the subject, I should think this a very improper place; but chiefly from a secret delight, which I find in the thought of being known to those whom this may reach, as one whom you have honoured, not only with your friendship, but with so much of your esteem and approbation too, as must substantially appear, in your committing a work to me, which you had yourself projected as one of the most considerable services of your life.

I have long thought the love of popular applause a meanness which a philosophy far inferior to that of our divine Master might have taught us to conquer. But to be esteemed by eminently great and good men, to whom we are intimately known, appears to me, not only one of the most solid attestations of some real worth, but, next to the approbation of God and our own consciences, one of its most valuable rewards. It will, I doubt not, be found so in that world to which spirits like you are tending, and for which, through divine grace, you have obtained so uncommon a degree of ripeness. And permit me, Sir, while I write this, to refresh myself with the hope, that when that union of hearts, which has so long subsisted between us, shall arrive to its full maturity and endearment there, it will be matter of mutual delight, to recollect, that you have assigned me, and that I have, in some degree, executed a task, which may perhaps, under the blessing of God, awaken and improve religious sentiments in the minds of those whom we leave behind us, and of others, who may arise after us in this vain, transitory, insnaring world.

Such is the improvement you have made of your capacities for service, that, I am fully persuaded, heaven has received very few, in these latter ages, who have done so much to serve its interests here below; few, who have laboured in this best of causes with equal assiduity, and equal success. And therefore I cannot but join with all who wish well to the Christian interest among us, in acknowledging the goodness of Providence to you and to the church of Christ, in prolonging a life at once so valuable and



so tender, to such an advanced period. With them, Sir, I rejoice, that God hath given you to possess, in so extraordinary a degree, not only the consciousness of intending great benefit to the world, but the satisfaction of having effected it, and of seeing such a harvest already springing up, I hope as an earnest of a much more copious increase from thence. With multitudes more, I bless God that you are not in this evening of so afflicted and yet so laborious a day, rendered entirely incapable of serving the public from the press and from the pulpit; and that amidst the pain which your active spirit feels, when these pleasing services suffer long interruptions from bodily weakness, it may be so singularly refreshed by reflecting on that sphere of extensive usefulness in which, by your writings, you continually move.

I congratulate you, dear Sir, that while you are in a multitude of families and schools of the lower class, condescending to the humble, yet important work of forming infant minds to the first rudiments of religious knowledge, and devout impressions, by your various catechisms and divine songs; you are also daily reading lectures of logic, and other useful branches of philosophy, to studious youths; and this not only in private academies, but in the most public and celebrated seats of learning; not merely in Scotland, and in our American colonies (where, from some peculiar considerations, it might most naturally be expected,) but through the amiable candour of some excellent men and accomplished tutors, in our English universities too. I congratulate you, that you are teaching, no doubt, hundreds of ministers, and thousands of private Christians, by your sermons, and

other theological writings, so happily calculated to diffuse through their minds that light of knowledge, and through their hearts that fervour of piety, which God has been pleased to enkindle in your own. But, above all, I congratulate you, that, by your sacred poetry, especially by your psalms and your hymns, you are leading the worship, and, I trust, also animating the devotion of myriads, in our public assemblies every Sabbath, and in their families or closets every day. This, Sir, at least so far as it relates to the service of the sanctuary, is an unparalleled favour by which God hath been pleased to distinguish you, I may boldly say it, beyond any of his servants now upon earth. Well may it be esteemed a glorious equivalent, and indeed much more than an equivalent, for all those views of ecclesiastical preferment, to which such talents, learning, virtues, and interest, might have entitled you in an establishment; and I doubt not but you joyfully accept it as such.

Nor is it easy to conceive, in what circumstances you could, on any supposition, have been easier and happier, than in that pious and truly honourable family, in which, as I verily believe, in special indulgence both to you and to it, Providence has been pleased to appoint that you shall spend so considerable a part of your life. It is my earnest prayer, that all the remainder of it may be serene, useful, and pleasant. And as, to my certain knowledge, your compositions have been the singular comfort of many excellent Christians (some of them numbered among my dearest friends) on their dying bed; for I have heard stanzas of them repeated from the lips of

several, who were doubtless in a few hours to begin the song of Moses and the Lamb; so I hope and trust, that when God shall call you to that salvation, for which your faith and patience have so long been waiting, he will shed around you the choicest beams of his favour, and gladden your heart with consolations, like those which you have been the happy instrument of administering to others.

In the mean time, Sir, be assured, that I am not a little animated in the various labours to which Providence has called me, by reflecting that I have such a contemporary, and especially such a friend; whose single presence would be to me as that of "a cloud of witnesses" here below, to awaken my alacrity in "the race that is set before me." And I am persuaded, that while I say this, I speak the sentiment of many of my brethren, even of various denominations; a consideration, which I hope will do something towards reconciling a heart so generous as yours, to the delay of that "exceeding and eternal weight of glory," which is now so nearly approaching. Yes, my honoured friend, you will, I hope, cheerfully endure a little longer continuance in life, amidst all its infirmities; from an assurance, that while God is pleased to maintain the exercise of your reason, it is hardly possible that you should live in vain, to the world or yourself. Every day, and every trial, is brightening your crown, and rendering you still more "meet for an inheritance among the saints in light." Every word that you drop from the pulpit, has now, surely, its peculiar weight: the eyes of many are on their ascending prophet, eagerly intent that they may catch, if not

his mantle, at least some divine sentence from his lips, which may long guide their ways, and warm their hearts. This solicitude your friends bring into those happy moments, in which they are favoured with your converse in private: and when you are retired from them, your prayers, I doubt not, largely contribute towards guarding your country, watering the church, and blessing the world. Long may they continue to answer these great ends! And permit me, Sir, to conclude with expressing my cheerful confidence, that in those best moments you are often particularly mindful of one, who so highly esteems, so greatly needs, and so warmly returns that remembrance, as,

Reverend and dear Sir,

Your most affectionate Brother,

And obliged humble Servant,

P. DODDRIDGE.

NORTHAMPTON, *Dec.* 13, 1744.

## PREFACE.

---

THE several hints given in the Dedication and the first chapter of this Treatise, which contains a particular plan of the design, render it unnecessary to introduce it with a long Preface. Some of my readers may perhaps remember, that several years ago I promised this work to the public, in the preface to the second edition of my Sermons on the Power and Grace of Christ, &c. My much honoured friend, Dr. WATTS, had laid the scheme, especially of the former part; but as those indispositions, with which (to the unspeakable grief of the churches) God has been pleased to exercise him, and forbid his hopes of being able to add this to his many labours of love to immortal souls, he was pleased, in a very affectionate and importunate manner, to urge me to undertake it. And I bless God with my whole heart, not only that he hath carried me through this delightful task, (for such indeed I have found it,) but also that he hath spared that worthy and amiable person to see it accomplished, and given him strength and spirit to review so considerable a part of it. His approbation, expressed in stronger terms than modesty will permit me to

repeat, encourages me to hope, that it is executed in such a manner, as may, by the divine blessing, render it of some general service. And I the rather expect it will be so, as it now comes abroad into the world, not only with my own prayers and his, but also with those of many pious friends, which I have been particularly careful to engage for its success.

Into whatever hands this work may come, I must desire, that before any pass their judgment upon it, they would please to read it through; that they may discern the connexion between one part of it and another. Which I the rather request, because I have long observed, that Christians of different parties have been eagerly laying hold on particular parts of the system of divine truths, and have been contending about them as if each had been all; or as if the separation of the members from each other, and from the head, were the preservation of the body, instead of its destruction. They have been zealous to espouse the defence, and to maintain the honour and usefulness of each apart; whereas their honour, as well as usefulness, seem to me to lie much in their connexion. And suspicions have often arisen betwixt the respective defenders of each, which have appeared as unreasonable and absurd, as if all the preparations for securing one part of a ship in a storm were to be censured as a contrivance to sink the rest. I pray God to give to all his ministers and people, more and more of "the spirit of wisdom," and "of love, and of a sound mind;" and to remove far from us those mutual jealousies and animosities, which hinder our acting with that unanimity which is necessary, in order to the successful

carrying on of our common warfare against the enemies of Christianity. We may be sure, these enemies will never fail to make their own advantage of our multiplied divisions and severe contests with each other: but they must necessarily lose both their ground and their influence, in proportion to the degree in which the energy of Christian principles is felt, to unite and transform the hearts of those by whom they are professed.

I take this opportunity of adding, that as this Treatise may be looked upon as the sequel of my Sermons on Regeneration, though in something of a different method, a second edition of those sermons is now published (in compliance with the request of many of my friends) in the same form and size with this book. I have been solicitous to make them both as cheap as possible, that I may fall in with the charitable designs of those who may purpose to give them away.

I have studied the greatest plainness of speech, that the lowest of my readers may, if possible, be able to understand every word; and, I hope, persons of a more elegant taste and refined education will pardon what appeared to me so necessary a piece of charity. Such a care in practical writings, seems one important instance of that honouring all men, which our amiable and condescending religion teaches us; and I have been particularly obliged to my worthy patron, for what he has done to shorten some of the sentences, and to put my meaning into plainer and more familiar words. Yet, I dare say, the world will not suspect it of having contracted any

impropriety or inelegance of language, by passing through the hands of Dr. WATTS.

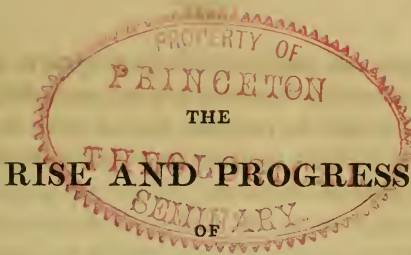
I must add one remark here, which I heartily wish I had not omitted in the first edition, namely, that though I do in this book consider my reader as successively in a great variety of supposed circumstances, beginning with those of a thoughtless sinner, and leading him through several stages of conviction, terror, &c. as what may be previous to his sincerely accepting the gospel, and devoting himself to the service of God; yet I would by no means be thought to insinuate, that every one who is brought to that happy resolution, arrives at it through those particular steps, or feels agitations of mind equal in degree to those I have described. Some sense of sin, and some serious and humbling apprehensions of our danger and misery in consequence of it, must indeed be necessary, to dispose us to receive the grace of the gospel, and the Saviour who is there exhibited to our faith. But God is pleased sometimes to begin the work of his grace on the heart, almost from the first dawning of reason, and to carry it on by such gentle and insensible degrees, that very excellent persons, who have made the most eminent attainments in the divine life, have been unable to recount any remarkable history of their conversion: and, so far as I can learn, this is most frequently the case with those of them who have enjoyed the benefits of a pious education, when it has not been succeeded by a vicious and licentious youth. God forbid, therefore, that any such should be so insensible of their own happiness, as to fall into perplexity with relation to their



spiritual state, for want of being able to trace such a rise of religion in their minds, as it was necessary for me on my plan to describe and exemplify here. I have spoken my sentiments on this head so fully in the eighth of my Sermons on Regeneration, that I think none who has read and remembers the general contents of it, can be in danger of mistaking my meaning here. But as it is very possible this book may fall into the hands of many who have not read the other, and have no opportunity of consulting it, I thought it proper to insert this caution in the Preface to this; and I am much obliged to that worthy and excellent person who kindly reminded me of the expediency of doing it.

I conclude with desiring my friends to forgive the necessary interruption which this work has given to the third volume of my Family Expositor, which I am now sending to the press as fast as I can, and hope to publish it in less than a year. To this volume I have referred several additional notes, and the indexes, which are necessary to render the former volumes complete; having determined to add nothing to the second edition which should depreciate the former. I do not think it necessary to trouble my friends with a new subscription; taking it for granted, that few who were pleased with the other part of the work, will fail of perfecting the set on the historical books of the New Testament.—When my exposition on the epistolary part may be completed, God only knows. I will proceed in it as fast as the other duties of my station will permit; and I earnestly beg, that if my readers find

edification and advantage by any of my writings, that they would in return offer up a prayer for me, that God may carry me on, in that most important labour of my pen, under the remarkable tokens of his guidance and blessing.



## RISE AND PROGRESS

# RELIGION IN THE SOUL.

### CHAPTER I.

#### THE INTRODUCTION TO THE WORK, WITH SOME GENERAL ACCOUNT OF ITS DESIGN.

That true religion is very rare, appears from comparing the nature of it with the lives and characters of men around us, Sect. 1, 2. The want of it matter of just lamentation, 3. To remedy this evil, is the design of the ensuing treatise, 4. To which therefore the author earnestly bespeaks the attention of the reader, as his own heart is deeply interested in it, 5, 6. A general plan of the work; of which the first fifteen chapters relate chiefly to the RISE of Religion, and the remaining chapters to its PROGRESS, 7—12. The chapter concludes with a prayer for the success of the work.

1. WHEN we look round about us with an attentive eye, and consider the characters and pursuits of men, we plainly see, that though, in the original constitution of their natures, they only, of all the creatures that dwell on the face of the earth, be capable of religion, yet many of them shamefully neglect it. And whatever different notions people may entertain of

what they call Religion, all must agree in owning, that it is very far from being a universal thing.

2. Religion, in its most general view, is such a sense of God on the soul, and such a conviction of our obligation to him, and of our dependence upon him, as shall engage us to make it our great care, to conduct ourselves in a manner which we have reason to believe will be pleasing to him. Now, when we have given this plain account of religion, it is by no means necessary that we should search among the savages of the African or American nations, to find instances of those who are strangers to it. When we view the conduct of the generality of people at home, in a Christian and Protestant nation, in a nation whose obligations to God have been singular, almost beyond those of any other people under heaven, will any one presume to say that religion has a universal reign among us? Will any one suppose that it prevails in every life? that it reigns in every heart? Alas! the avowed infidelity, the profanation of the name and day of God, the drunkenness, the lewdness, the injustice, the falsehood, the pride, the prodigality, the base selfishness, and stupid insensibility of the spiritual and eternal interests of themselves and others, which so generally appear among us, loudly proclaim the contrary. So that one would imagine, upon this view, that thousands and ten thousands thought the neglect, and even the contempt of religion, were a glory, rather than a reproach. And where is the neighbourhood, where is the society, where is the happy family, (consisting of any considerable number,) in which, on a more exact examination, we find reason to say, "Religion

fills even this little circle?" There is perhaps a freedom from any gross and scandalous immoralities, an external decency of behaviour, an attendance on the outward forms of worship in public, and (here and there) in the family; yet amidst all this, there is nothing which looks like the genuine actions of the spiritual and divine life. There is no appearance of love to God, no reverence for his presence, no desire of his favours as the highest good: there is no cordial belief of the gospel of salvation; no eager solicitude to escape that condemnation which we have incurred by sin; no hearty concern to secure that eternal life which Christ has purchased and secured for his people, and which he freely promises to all who will receive him. Alas! whatever the love of a friend, or even of a parent, can do; whatever inclination there may be, to hope all things, and believe all things, the most favourable,—evidence to the contrary will force itself upon the mind, and extort the unwilling conclusion, that, whatever else may be amiable in this dear friend, in that favourite child; "religion dwells not in its breast."

3. To a heart that firmly believes the gospel, and views persons and things in the light of eternity, this is one of the most mournful considerations in the world. And indeed to such a one, all the other calamities and evils of human nature appear trifles when compared with this—the absence of real religion, and that contrariety to it, which reigns in so many thousands of mankind. Let this be cured, and all the other evils will easily be borne; nay, good will be extracted out of them. But if this continue, it "bringeth forth fruit unto death;" and in conse-

quence of it, multitudes, who share the entertainments of an indulgent Providence with us, and are at least allied to us by the bond of the same common nature, must in a few years be swept away into utter destruction, and be plunged beyond redemption into everlasting burnings.

4. I doubt not but there are many, under those various forms of religious profession, which have so unhappily divided us in this nation, who are not only lamenting this in public, if their office in life calls them to an opportunity of doing it; but are likewise mourning before God in secret, under a sense of this sad state of things; and who can appeal to him that searches all hearts, as to the sincerity of their desires to revive the languishing cause of vital Christianity and substantial piety. And, among the rest, the author of this treatise may with confidence say, it is this which animates him to the present attempt in the midst of so many other cares and labours. For this he is willing to lay aside many of those curious amusements in science which might suit his own private taste, and perhaps open a way for some reputation in the learned world. For this he is willing to waive the laboured ornaments of speech, that he may, if possible, descend to the capacity of the lowest part of mankind. For this he would endeavour to convince the judgment, and to reach the heart of every reader. And, in a word, for this, without any dread of the name of an enthusiast, whoever may at random throw it out upon the occasion, he would, as it were, enter with you into your closet from day to day; and with all plainness and freedom, as well as seriousness, would discourse to you of the great things which he

has learned from the Christian revelation, and on which he assuredly knows your everlasting happiness to depend: that if you hitherto have lived without religion, you may now be awakened to the consideration of it, and may be instructed in its nature and importance; or that if you are already, through divine grace, experimentally acquainted with it, you may be assisted to make a farther progress.

5. But he earnestly entreats this favour of you, that, as it is plainly a serious business we are entering upon, you would be pleased to give him a serious and an attentive hearing. He entreats that these addresses, and these meditations, may be perused at leisure, and be thought over in retirement; and that you would do him and yourself the justice to believe the representations which are here made, and the warnings which are here given, to proceed from sincerity and love; from a heart which would not designedly give one moment's unnecessary pain to the meanest creature on the face of the earth, and much less to any human mind. If he be importunate, it is because he at least imagines that there is just reason for it; and fears, lest amidst the multitudes who are undone by the utter neglect of religion, and among those who are greatly damaged for want of a more resolute and constant attendance to it, this may be the case of some into whose hands this treatise may fall.

6. He is a barbarian, and deserves not to be called a man, who can look upon the sorrows of his fellow-creatures without drawing out his soul unto them, and wishing, at least, that it were in the power of his hand to help them. Surely earth would be a heaven

to that man, who could go about from place to place, scattering happiness wheresoever he came, though it were only the body that he were capable of relieving, and though he could impart nothing better than the happiness of a mortal life. But the happiness rises in proportion to the nature and degree of the good which he imparts. Happy, are we ready to say, were those honoured servants of Christ, who, in the early days of his church, were the benevolent and sympathizing instruments of conveying miraculous healing to those whose cases seemed desperate; who poured in upon the blind and deaf the pleasures of light and sound, and called up the dead to the powers of action and enjoyment. But this is an honour and happiness, which it is not fit for God commonly to bestow on mortal men. Yet there have been, in every age, and, blessed be his name! there still are, those whom he has condescended to make his instruments in conveying noble and more lasting blessings than these to their fellow-creatures. Death hath long since veiled the eyes, and stopped the ears, of those who were the subjects of miraculous healing, and recovered its empire over those who were once recalled from the grave. But the souls who were prevailed upon to receive the gospel, live for ever. God has owned the labours of his faithful ministers in every age, to produce these blessed effects; and some of them "being dead, yet speak" with power and success in this important cause. Wonder not then, if, living and dying, I be ambitious of this honour; and if my mouth be freely opened, where I can truly say, "my heart is enlarged."

7. In forming my general plan, I have been solici-



tous that this little treatise might, if possible, be useful to all its readers, and contain something suitable to each. I will therefore take the man and the Christian in a great variety of circumstances. I will first suppose myself addressing one of the vast number of thoughtless creatures, who have hitherto been utterly unconcerned about religion; and will try what can be done, by all plainness and earnestness of address, to awaken him from this fatal lethargy to a care, (chap. 2.) an affectionate and an immediate care about it, (chap. 3.) I will labour to fix a deep and awful conviction of guilt upon his conscience, (chap. 4.) and to strip him of his vain excuses and his flattering hopes, (chap. 5.) I will read to him (oh! that I could fix it on his heart) that sentence, that dreadful sentence, which a righteous and an Almighty God hath denounced against him as a sinner, (chap. 6.) and endeavour to show him, in how helpless a state he lies under this condemnation, as to any capacity he has of delivering himself, (chap. 7.) But I do not mean to leave any in so terrible a situation: I will joyfully proclaim the glad tidings of pardon and salvation by Jesus Christ our Lord, which is all the support and confidence of my own soul, (chap. 8.) And then I will give some general view of the way by which this salvation is to be obtained, (chap. 9.); urging the sinner to accept of it, as affectionately as I can, (chap. 10.): though nothing can be sufficiently pathetic, where, as in this matter, the life of an immortal soul is in question.

8. Too probable it is, that some will, after all this, remain insensible; and, therefore, that their sad case may not encumber the following articles, I shall

here take a solemn leave of them, (chap. 11.); and then shall turn and address myself, as compassionately as I can, to a most contrary character: I mean to a soul overwhelmed with a sense of the greatness of its sins, and trembling under the burden, as if there were no more hope for him in God, (chap. 12.) And that nothing may be omitted which may give solid peace to the troubled spirit, I shall endeavour to guide its inquiries as to the evidences of sincere repentance and faith, (chap. 13.) which will be farther illustrated by a more particular view of the several branches of the Christian temper, such as may serve at once to assist the reader in judging what he is, and to show him what he should labour to be, (chap. 14.) This will naturally lead to a view of the need we have of the influences of the blessed Spirit, to assist us in the important and difficult work of the true Christian, and of the encouragement we have to hope for these divine assistances, (chap. 15.) In an humble dependence on which, I shall then enter on the consideration of several cases which often occur in the Christian life, in which particular addresses to the conscience may be requisite and useful.

9. As some particular difficulties and discouragements attend the first entrance on a religious course, it will here be our first care to animate the young convert against them, (chap. 16.) And that it may be done more effectually, I shall urge a solemn dedication of himself to God, (chap. 17.); to be confirmed by entering into the full communion of the church by an approach to the sacred table, (chap. 18.) That these engagements may be more happily fulfilled, we shall endeavour to draw a more particular plan of

that devout, regular, and accurate course, which ought daily to be attended to, (chap. 19.): and because the idea will probably rise so much higher than what is the general practice, even of good men, we shall endeavour to persuade the reader to make the attempt, hard as it may seem, (chap. 20.); and shall caution him against various temptations, which might otherwise draw him aside to negligence and sin, (chap. 21.)

10. Happy will it be for the reader, if these exhortations and cautions be attended to with becoming regard; but as it is, alas! too probable, that, notwithstanding all, the infirmities of our nature will sometimes prevail, we shall consider the case of deadness and languor in religion, which often steals upon us by insensible degrees, (chap. 22.); from whence there is too easy a passage to that terrible one, of a return into known and deliberate sin, (chap. 23.) And as the one or the other of these tends, in a proportionable degree, to provoke the blessed God to hide his face, and his injured Spirit to withdraw, that melancholy condition will be taken into a particular survey, (chap. 24.) I shall then take notice also of the case of great and heavy afflictions in life, (chap. 25.); a discipline which the best of men have reason to expect, especially when they backslide from God, and yield to their spiritual enemies.

11. Instances of this kind will, I fear, be too frequent; yet, I trust, there will be many others, whose path, like the dawning light, will “shine more and more until the perfect day.” And therefore we shall endeavour, in the best manner we can,

to assist the Christian in passing a true judgment on the growth of grace in his heart, (chap. 26.) as we had done before in judging of its sincerity. And as nothing conduces more to the advance of grace than the lively exercise of love to God, and a holy joy in him, we shall here remind the real Christian of those mercies which tend to excite that love and joy, (chap. 27.); and, in the views of them, to animate him to those vigorous efforts of usefulness in life, which so well become his character, and will have so happy an efficacy on brightening his crown, (chap. 28.) Supposing him to act accordingly, we shall then labour to illustrate and assist the delight with which he may look forward to the awful solemnities of death and judgment, (chap. 29.); and shall close the scene by accompanying him, as it were, to the nearest confines of that dark valley, through which he is to pass to glory; giving him such directions as may seem most subservient to his honouring God, and adorning religion, by his dying behaviour, (chap. 30.) Nor am I without a pleasing hope, that, through the divine blessing and grace, I may be in some instances so successful, as to leave those triumphing in the views of judgment and eternity, and glorifying God by a truly Christian life and death, whom I found trembling in the apprehensions of future misery; or, perhaps, in a much more dangerous and miserable circumstance than that; I mean, entirely forgetting the prospect, and sunk into the most stupid insensibility of those things, for an attendance to which the human mind was formed, and in comparison of which all the pursuits of this transitory life are emptier than wind, and lighter than a feather.

12. Such a variety of heads must, to be sure, be handled but briefly, as we intend to bring them within the bulk of a moderate volume. I shall not, therefore, discuss them as a preacher might properly do in sermons, in which the truths of religion are professedly to be explained and taught, defended and improved in a wide variety, and long detail of propositions, arguments, objections, replies, and inferences, marshalled and numbered under their distinct generals. I shall here speak in a looser and freer manner, as a friend to a friend; just as I would do, if I were to be in person admitted to a private audience, by one whom I tenderly loved, and whose circumstances and character I knew to be like that which the title of one chapter or another of this treatise describes. And when I have discoursed with him a little while, which will seldom be so long as half an hour, I shall as it were step aside, and leave him to meditate on what he has heard, or endeavour to assist him in such fervent addresses to God, as it may be proper to mingle with those meditations. In the mean time, I will here take the liberty to pray over my reader and my work; and to commend it solemnly to the divine blessing, in token of my deep conviction of an entire dependence upon it. And I am well persuaded, that sentiments like these are common in the general, to every faithful minister, to every real Christian.

*A PRAYER for the success of this Work in promoting the Rise and Progress of Religion.*

O thou great eternal Original, and Author of all created being and happiness! I adore thee, who hast

made man a creature capable of religion, and hast bestowed this divinity and felicity upon our nature, that it may be taught to say, "Where is God our Maker?" I lament that degeneracy spread over the whole human race, which has turned our glory into shame, and has rendered the forgetfulness of God, unnatural as it is, so common and so universal a disease. Holy Father, we know it is thy presence, and thy teaching alone, that can reclaim thy wandering children; can impress a sense of divine things on the heart, and render that sense lasting and effectual. From thee proceed all good purposes and desires; and this desire above all, of diffusing wisdom, piety, and happiness in this world, which (though sunk in such deep apostacy) thine infinite mercy has not utterly forsaken.

Thou knowest, O Lord, the hearts of the children of men; and an upright soul, in the midst of all the censures and suspicions it may meet with, rejoices in thine intimate knowledge of its most secret sentiments and principles of action. Thou knowest the sincerity and fervency with which thine unworthy servant desires to spread the knowledge of thy name, and the savour of thy gospel, among all to whom this work may reach. Thou knowest, that hadst thou given him an abundance of this world, it would have been, in his esteem, the noblest pleasure that abundance could have afforded, to have been thine almoner in distributing thy bounties to the indigent and necessitous, and so causing the sorrowful heart to rejoice in thy goodness dispensed through his hands. Thou knowest, that hadst thou given him, either by ordinary or extraordinary methods, the gifts of healing,

it would have been his daily delight, to relieve the pains, the maladies, and the infirmities of men's bodies; to have seen the languishing countenance brightened by returning health and cheerfulness; and much more, to have beheld the roving distracted mind reduced to calmness and serenity, in the exercise of its rational faculties. Yet happier, far happier will he think himself, in those humble circumstances, in which thy providence hath placed him, if thou vouchsafe to honour these his feeble endeavours, as the means of relieving and enriching men's minds; of recovering them from the madness of a sinful state, and bringing back thy reasonable creatures to the knowledge, the service, and the enjoyment of their God; or of improving those who are already reduced.

O may it have that blessed influence on the person, whosoever he be, that is now reading these lines, and on all who may read or hear them! Let not my Lord be angry, if I presume to ask, that however weak and contemptible this work may seem in the eyes of the children of this world, and however imperfect it really be, as well as the author of it unworthy, it may nevertheless live before thee; and, through a divine power, be mighty to promote the rise and progress of religion in the minds of multitudes, in distant places, and in generations yet to come! Impute it not, O God, as a culpable ambition, if I desire, that whatever becomes of my name, about which I would not lose one thought before thee, this work, to which I am now applying myself in thy strength, may be completed and propagated far abroad; that it may reach to those that are yet unborn, and teach them thy name and thy

praise, when the author has long dwelt in the dust : that so when he shall appear before thee in the great day of final account, his joy may be increased, and his crown brightened, by numbers before unknown to each other, and to him ! But if this petition be too great to be granted to one who pretends no claim, but thy sovereign grace, to hope for being favoured with the least, give him to be, in thine almighty hand, the blessed instrument of converting and saving one soul : and if it be but one, and that the weakest and meanest of those who are capable of receiving this address, it shall be most thankfully accepted as a rich recompense for all the thought and labour it may cost ; and, though it should be amidst a thousand disappointments with respect to others, yet it shall be the subject of immortal songs of praise to thee, O blessed God, for and by every soul, whom, through the blood of Jesus and the grace of thy Spirit, thou hast saved ; and everlasting honours shall be ascribed to the Father, to the Son, and to the Holy Spirit, by the innumerable company of angels, and by the general assembly and church of the first-born in heaven. Amen.



## CHAPTER II.

## THE CARELESS SINNER AWAKENED.

It is too supposable a case, that this treatise may come into such hands, Sect. 1, 2. Since many, not grossly vicious, fall under that character, 3, 4. A more particular illustration of this case, with an appeal to the reader, whether it be not his own, 5, 6. Expostulation with such, 7—9. More particularly, (1) From acknowledged principles, relating to the nature of God, his universal presence, agency, and perfections, 10—12. (2) From a view of personal obligations to him, 13. (3) From the danger of this neglect, when considered in its aspect on a future state, 14. An appeal to the conscience, as already convinced, 15. Transition to the subject of the next chapter, 16. The meditation of a sinner, who, having been long thoughtless, begins to be awakened.

1. SHAMEFULLY and fatally as religion is neglected in the world, yet, blessed be God, it has some sincere disciples: children of wisdom, by whom, even in this foolish and degenerate age, it is justified; who having, by divine grace, been brought to the knowledge of God in Christ, have faithfully devoted their hearts to him, and, by a natural consequence, are devoting their lives to his service. Could I be sure this treatise would fall into no hands but theirs, my work would be shorter, easier, and pleasanter.

2. But among the thousands that neglect religion, it is more than probable that some of my readers may be included: and I am so deeply affected with their unhappy case, that the temper of my heart, as well as the proper method of my subject, leads me,

in the first place, to address myself to such—to apply to every one of them: and therefore to you, O reader, whoever you are, who may come under the denomination of a careless sinner.

3. Be not, I beseech you, angry at the name. The physicians of souls must speak plainly, or they may murder those whom they should cure. I would make no harsh and unreasonable supposition; I would charge you with nothing more than is absolutely necessary to convince you, that you are the person to whom I speak. I will not, therefore, imagine you to be a profane and abandoned profligate. I will not suppose, that you allow yourself to blaspheme God, to dishonour his name by customary swearing, or grossly to violate his Sabbath, or commonly to neglect the solemnities of his public worship: I will not imagine that you have injured your neighbours, in their lives, their chastity, or their possessions, either by violence or by fraud; or that you have scandalously debased the rational nature of man, by that vile intemperance, which transforms us into the worst kind of brutes, or something beneath them.

4. In opposition to all this, I will suppose that you believe the existence and providence of God, and the truth of Christianity, as a revelation from him: of which, if you have any doubt, I must desire that you would immediately seek your satisfaction elsewhere.\* I say, immediately; because not to

---

\* In such a case, I beg leave to refer the reader to my three sermons on the Evidence of Christianity, the last of the ten on the Power and Grace of Christ; in which he may see the hitherto unshaken foundations of my own faith, in a short, and I hope, a clear view.

believe it is in effect to disbelieve it; and will make your ruin equally certain, though perhaps it may leave it less aggravated, than if contempt and opposition had been added to suspicion and neglect. But supposing you to be a nominal Christian, and not a Deist or a Sceptic; I will also suppose your conduct among men to be not only blameless but amiable; and that they who know you most intimately, must acknowledge that you are just and sober, humane and courteous, compassionate and liberal: yet, with all this, you may lack that one thing on which your eternal happiness depends.

5. I beseech you, reader, whoever you are, that you would now look seriously into your own heart, and ask it this one plain question—Am I truly religious? Is the love of God the governing principle of my life? Do I walk under a sense of his presence? Do I converse with him from day to day, in the exercise of prayer and praise? And am I, on the whole, making his service my business and my delight, regarding him as my master and my father?

6. It is my present business only to address myself to the person whose conscience answers in the negative. And I would address with equal plainness, and equal freedom, to high and low, to rich and poor: to you, who, as the Scripture, with a dreadful propriety, expresses it, “live without God in the world;” and while in words and forms you own God, deny him in your actions, and behave yourselves in the main, (a few external ceremonies only excepted,) just as you would do, if you believed, and were sure, there was no God. Unhappy

creature, whoever you are! your own heart condemns you immediately; and how much more that “God who is greater than your heart, and knoweth all things?” He is in secret, as well as in public; and words cannot express the delight with which his children converse with him alone: but in secret you acknowledge him not; you neither pray to him nor praise him in your retirements. Accounts, correspondences, studies, may often bring you into your closet; but if nothing but devotion were to be transacted there, it would be to you an unfrequented place. And thus you go on, from day to day, in a continual forgetfulness of God; and are as thoughtless about religion, as if you had long since demonstrated to yourself that it was a mere dream. If, indeed, you are sick, you will perhaps cry to God for health; in any extreme danger, you will lift up your eyes and your voice for deliverance: but as for the pardon of sin, and the other blessings of the gospel, you are not at all inwardly solicitous about them; though you profess to believe that the gospel is divine, and the blessings of it eternal. All your thoughts, and all your hours, are divided between the business and the amusements of life; and if now and then an awful providence, or a serious sermon or book awakens you, it is but a few days, or it may be a few hours, and you are the same careless creature you ever were before. On the whole, you act as if you were resolved to put it to the venture, and at your own expense to make the experiment, whether the consequences of neglecting religion be indeed as terrible as its ministers and friends have represented. Their remonstrances do indeed some-

times force themselves upon you, as, considering the age and country in which you live, it is hardly possible entirely to avoid them; but you have, it may be, found out the heart of Isaiah's people, hearing to hear, and not understand; and seeing to see, and not perceive: your heart is waxed gross, your eyes are closed, and your ears heavy. Under the very ordinances of worship, your thoughts "are at the ends of the earth." Every amusement of the imagination is welcome, if it may but lead away your mind from so insipid, and so disagreeable a subject as religion. And probably the very last time you were in a worshipping assembly, you managed just as you would have done, if you had thought God knew nothing of your behaviour; or as if you did not think it worth one single care, whether he were pleased or displeased with it.

7. Alas! is it then come to this, with all your belief of God, and providence, and Scripture, that religion is not worth a thought? That it is not worth one hour's serious consideration and reflection, "what God and Christ are; and what you yourselves are, and what you must hereafter be?" Where then are all your rational faculties? How are they employed, or rather, how are they stupified and benumbed?

8. The certainty and importance of the things of which I speak are so evident, from the principles which you yourselves grant, that one might almost set a child or an idiot to reason upon them; and yet they are neglected by those who are grown up to understanding, and perhaps some of them to such refinement of understanding, that they would think

themselves greatly injured if they were not to be reckoned among the politer, and the more learned part of mankind.

9. But it is not your neglect, sirs, that can destroy the being or importance of such things as these. It may indeed destroy you, but it cannot in the least affect them. Permit me, therefore, having been myself awakened, to come to each of you, and say, as the mariners did to Jonah, while asleep in the midst of a much less dangerous storm, "What meanest thou, O sleeper? Arise, and call upon thy God." Do you doubt as to the reasonableness or necessity of doing it? "I will demand, and answer me:" answer me to your own conscience, as one that must, ere long, render another kind of account.

10. You own that there is a God: and well you may; for you cannot open your eyes but you must see the evident proofs of his being, his presence, and his agency. You behold him around you in every object. You feel him within you, if I may so speak, in every vein, and in every nerve. You see, and you feel, not only that he hath formed you with an exquisite wisdom, which no mortal man could ever fully explain or comprehend, but that he is continually near you, wherever you are, and however you are employed, by day or by night; "in him you live, and move, and have your being." Common sense will tell you that it is not your own wisdom, and power, and attention, that causes your heart to beat, and your blood to circulate; that draws in, and sends out that breath of life, that precarious breath of a most uncertain life, that is in your nostrils. These

things are done when you sleep, as well as in those waking moments, when you think not of the circulation of the blood, or of the necessity of breathing, nor so much as recollect that you have a heart and lungs. Now what is this but the hand of God, perpetually supporting and actuating those curious machines that he has made?

11. Nor is this his care limited to you; but if you look all around you, far as your views can reach, you see it extending itself on every side: and O how much farther than you can trace it! Reflect on the light and heat, which the sun every where dispenses; on the air, which surrounds all our globe, on the right temperature of which the life of the whole human race depends, and that of all the inferior creatures which dwell on the earth. Think of the suitable and plentiful provision made for man and beast; the grass, the grain, the variety of fruits, and herbs, and flowers; every thing that nourishes us, every thing that delights us; and say, whether it do not speak plainly and loudly, that our Almighty Maker is near, and that he is careful of us, and kind to us. And while all these things proclaim his goodness, do they not also proclaim his power? For what power has any thing comparable to that which furnishes out these gifts of royal bounty; and which, unwearied and unchanged, produces continually, from day to day, and from age to age, such astonishing and magnificent effects over the face of the whole earth, and through all the regions of heaven?

12. It is then evident that God is present, present with you at this moment; even God your Crea-

tor and Preserver, God the Creator and Preserver of the whole visible and invisible world. And is he not present as a most observant and attentive Being? "He that formed the eye, shall not he see? He that planted the ear, shall not he hear? He that teaches man knowledge," that gives him his rational faculties, and pours in upon his opening mind all the light it receives by them, "shall not he know?" He who sees all the necessities of his creatures so seasonably to provide for them, shall he not see their actions too? and seeing, shall he not judge of them? Has he given us a sense and discernment of what is good and evil, of what is true and false, of what is fair and deformed in temper and conduct; and has he himself no discernment of these things? Trifle not with your conscience, which tells you at once, that he judges of it, and approves or condemns, as it is decent or indecent, reasonable or unreasonable; and that the judgment which he passes is of infinite importance to all his creatures.

13. And now, to apply all this to your own case, let me seriously ask you, Is it a decent and reasonable thing, that this great and glorious Benefactor should be neglected by his rational creatures; by those that are capable of attaining to some knowledge of him, and presenting to him some homage? Is it decent and reasonable that he should be forgotten and neglected by you? Are you alone, of all the works of his hands, forgotten or neglected by him? O sinner, thoughtless as you are, you cannot dare to say that, or even to think it. You need not go back to the helpless days of your infancy and childhood, to convince you of the contrary. You need



not, in order to this, recollect the remarkable deliverances, which, perhaps, were wrought out for you many years ago. The repose of the last night, the refreshment and comfort you have received this day; yea, the mercies you are receiving this very moment, bear witness to him—and yet you regard him not. Ungrateful creature that you are! Could you have treated any human benefactor thus? Could you have borne to neglect a kind parent, or any generous friend, that had but for a few months acted the part of a parent to you? to have taken no notice of him, while in his presence; to have returned him no thanks; to have had no contrivances to make some little acknowledgment for all his goodness? Human nature, bad as it is, is not fallen so low. Nay, the brutal nature is not so low as this. Surely every domestic animal around you must shame such ingratitude. If you do but for a few days take a little kind notice of a dog, and feed him with the refuse of your table, he will wait upon you, and love to be near you; he will be eager to follow you from place to place: and when, after a little absence, you return home, will try, by a thousand fond transported motions, to tell you how much he rejoices to see you again. Nay, brutes far less sagacious and apprehensive have some sense of our kindness, and express it after their own way: as the blessed God condescends to observe, in this very view in which I mention it—“The (dull) ox knows its owner, and the (stupid) ass his master’s crib.” What lamentable degeneracy, therefore, is it that you do not know, that you, who have been numbered among God’s professing people, do not, and will not consider your numberless obligations to him!

14. Surely, if you have any ingenuity of temper, you must be ashamed and grieved in the review; but if you have not, give me leave farther to expostulate with you on this head, by setting it in something of a different light. Can you think yourselves safe, while you are acting a part like this? Do you not in your conscience believe that there will be a future judgment? Do you not believe there is an invisible and eternal world? As professed Christians we all believe it, for it is no controverted point, but displayed in Scripture with so clear an evidence, that, subtle and ingenious as men are in error, they have not yet found out a way to evade it. And believing this, do you not see, that while you are thus wandering from God, “destruction and misery are in your ways?” Will this indolence and negligence of temper be any security to you? Will it guard you from death? will it excuse you from judgment? You might much more reasonably expect, that shutting your eyes would be a defence against the rage of a devouring lion; or that looking another way, should secure your body from being pierced by a bullet or a sword. When God speaks of the extravagant folly of some thoughtless creatures, who would hearken to no admonition now, he adds, in a very awful manner, “In the latter day they shall consider it perfectly.” And is not this applicable to you? Must you not, sooner or later, be brought to think of these things, whether you will or not? And, in the mean time, do you not certainly know, that timely and serious reflection upon them is, through divine grace, the only way to prevent your ruin?

15. Yes, sinner, I need not multiply words on a subject like this. Your conscience is already inwardly convinced, though your pride may be unwilling to own it. And, to prove it, let me ask you one question more: Would you, upon any terms and considerations whatever, come to a resolution absolutely to dismiss all farther thought of religion, and all care about it, from this day and hour, and to abide by the consequences of that neglect? I believe, hardly any man living would be bold enough to determine upon this. I believe, most of my readers would be ready to tremble at the thought of it.

16. But if it be necessary to take these things into consideration at all, it is necessary to do it quickly; for life itself is not so very long, nor so certain, that a wise man should risk much upon its continuance. And I hope to convince you, when I have another hearing, that it is necessary to do it immediately; and that, next to the madness of resolving you will not think of religion at all, is that of saying, you will think of it hereafter. In the mean time, pause on the hints which have been already given, and they will prepare you to receive what is to be added on that head.

*The MEDITATION of a SINNER, who was once thoughtless, but begins to be awakened.*

Awake, O my forgetful soul! awake from these wandering dreams. Turn thee from this chase of vanity; and for a little while be persuaded, by all these considerations, to look forward, and to look

upward, at least for a few moments. Sufficient are the hours and days given to the labours and amusements of life. Grudge not a short allotment of minutes, to view thyself, and thine own more immediate concerns; to reflect who and what thou art; how it comes to pass that thou art here, and what thou must quickly be.

It is indeed as thou hast now seen it represented, O my soul! Thou art the creature of God; formed and furnished by him, and lodged in a body which he provided, and which he supports; a body, in which he intends thee only a transitory abode. O! think how soon this tabernacle must be dissolved, and thou must return to God. And shall he, the one infinite, eternal, ever-blessed, and ever-glorious Being, shall he be least of all regarded by thee? Wilt thou live and die with this character, saying, by every action of every day, unto God, "Depart from me, for I desire not the knowledge of thy ways?" The morning, the day, the evening, the night, every period of time has its excuses for this neglect. But, O my soul, what will these excuses appear, when examined by his penetrating eye? They may delude me, but they cannot impose upon him.

O thou injured, neglected, provoked Benefactor! When I think, but for a moment or two, of all thy greatness, and of all thy goodness, I am astonished at this insensibility which hath prevailed in mine heart, and even still prevails. I "blush, and am confounded, to lift up my face before thee." On the most transient review, I see that "I have played the fool, that I have erred exceedingly." And yet

this stupid heart of mine would make its having neglected thee so long, a reason for going on to neglect thee. I own it might justly be expected, that, with regard to thee, every one of thy rational creatures should be all duty and love; that each heart should be full of a sense of thy presence; and that a care to please thee should swallow up every other care. Yet thou hast not been in all my thoughts; and religion, the end and glory of my nature, has been so strangely overlooked, that I have hardly ever seriously asked my own heart what it is. I know, if matters rest here, I perish; and yet I feel, in my perverse nature, a secret indisposition to pursue these thoughts; a proneness, if not entirely to dismiss them, yet to lay them aside for the present. My mind is perplexed and divided: but I am sure, thou who madest me, knowest what is best for me. I therefore beseech thee that thou wilt, for thy name's sake, lead me and guide me. Let me not delay till it is for ever too late. Pluck me as a brand out of the burning. O! break this fatal enchantment, that holds down my affections to objects which my judgment comparatively despises! And let me, at length, come into so happy a state of mind, that I may not be afraid to think of thee, and of myself; and may not be tempted to wish that thou hadst not made me, or that thou couldst for ever forget me; that it may not be my best hope to perish like the brutes.

If what I shall farther read here, be agreeable to truth and reason; if it be calculated to promote my happiness, and is to be regarded as an intimation of thy will and pleasure to me; O God, let me hear and

obey! Let the words of thy servant, when pleading thy cause, be like goads to pierce into my mind! and let me rather feel and smart, than die! Let them be as nails fastened in a sure place; that whatever mysteries, as yet unknown, or whatever difficulties there be in religion, if it be necessary, I may not finally neglect it; and that, if it be expedient to attend immediately to it, I may no longer delay that attendance! And O let thy grace teach me the lesson I am so slow to learn; and conquer that strong opposition which I feel in my heart, against the very thought of it! Hear these broken cries, for the sake of thy Son, who has taught and saved many a creature as untractable as I, and can, out of stones, “raise up children to Abraham!” Amen.

## CHAPTER III.

THE AWAKENED SINNER URGED TO IMMEDIATE  
CONSIDERATION, AND CAUTIONED AGAINST DE-  
LAY.

Sinners, when awakened, inclined to dismiss convictions for the present, Sect. 1. An immediate regard to religion urged, 2. (1) From the excellency and pleasure of the thing itself, 3. (2) From the uncertainty of that future time on which sinners presume, compared with the sad consequences of being cut off in sin, 4. (3) From the immutability of God's present demands, 5. (4) From the tendency which delay has, to make a compliance with these demands more difficult than it is at present, 6. (5) From the danger of God's withdrawing his Spirit, compared with the dreadful case of a sinner given up by it, 7. Which probably is now the case with many, 8. Since, therefore, on the whole, whatever the event be, delays must prove matter of lamentation, 9. The chapter concludes with an exhortation against yielding to them, 10. And a prayer against temptations of that kind.

1. I HOPE my last address so far awakened the convictions of my reader, as to bring him to this purpose, "That some time or other he would attend to religious considerations." But give me leave to ask, earnestly and punctually, When that shall be? "Go thy way for this time, and at a more convenient season I will send for thee," was the language, and the ruin, of unhappy Felix, when he trembled under the reasonings and expostulations of the Apostle. The tempter presumed not to urge, that he should give up all thoughts of repentance and reformation; but only

that, considering the present hurry of his affairs, (as no doubt they were many,) he should defer it to a longer day. The artifice succeeded, and Felix was undone.

2. Will you, reader, dismiss me thus? For your own sake, and out of tender compassion to your perishing immortal soul, I would not willingly take up with such a dismissal and excuse. No, not though you should fix a time; though you should determine on the next year, or month, or week, or day. I would turn upon you, with all the eagerness and tenderness of friendly importunity, and entreat you to bring the matter to an issue even now. For if you say, "I will think on these things to-morrow," I shall have but little hope; and shall conclude, that all I have hitherto urged, and all that you have read, hath been offered and viewed in vain.

3. When I invited you to the care and practice of religion, it may seem strange that it should be necessary for me affectionately to plead the case with you, in order to your immediate regard and compliance. What I am inviting you to, is so noble and excellent in itself, so well worthy the dignity of our rational nature, so suitable to it, so manly, and so wise, that one would imagine you should take fire, as it were, at the first hearing of it; yea, that so delightful a view should presently possess your whole soul with a kind of indignation against yourself, that you pursued it no sooner.—"May I lift up mine eyes and my soul to God? May I devote myself to him? May I even now commence a friendship with him; a friendship which shall last for ever, the security, the delight, the glory of this immortal nature of mine?"



And shall I draw back and say, “ Nevertheless, let me not commence this friendship too soon: let me live at least a few weeks, or a few days longer, without God in the world?” Surely it would be much more reasonable to turn inward, and say, “ O my soul! on what vile husks hast thou been feeding, while thine heavenly Father has been forsaken and injured! Shall I desire to multiply the days of my poverty, my scandal, and my misery?” On this principle, surely an immediate return to God should in all reason be chosen; rather than to play the fool any longer, and to go on a little more to displease God, and thereby to starve and to wound your own soul; even though your continuance in life were ever so certain, and your capacity to return to God and your duty ever so entirely in your own power, now, and in every future moment, through scores of years yet to come.

4. But who, or what are you, that you should lay your account for years, or for months to come? “ What is your life? Is it not even as a vapour, that appeareth for a little time, and then vanisheth away?” And what is your security, or what is your peculiar warrant, that you should thus depend upon the certainty of its continuance; and that so absolutely, as to venture, as it were, to pawn your soul upon it? Why, you will perhaps say, “ I am young, and in all my bloom and vigour; I see hundreds about me, who are more than double my age; and not a few of them, who seem to think it too soon to attend to religion yet.”—You view the living, and you talk thus. But I beseech you, think of the dead. Return, in your own thoughts, to those graves in which you have

left some of your young companions and your friends. You saw them awhile ago, gay and active ; warm with life, and hopes, and schemes. And some of them would have thought a friend strangely importunate, that should have interrupted them in their business, and their pleasures, with a solemn lecture on death and eternity. Yet they were then on the very borders of both. You have since seen their corpses, or at least their coffins ; and probably carried about with you the badges of mourning which you received at their funerals. Those once vigorous, and perhaps beautiful bodies of theirs, now lie mouldering in the dust ; as senseless, and helpless, as the most decrepit pieces of human nature which fourscore years ever brought down to it. And, what is infinitely more to be regarded, their souls, whether prepared for this great change, or thoughtless of it, have made their appearance before God, and are, at this moment, fixed either in heaven or in hell.—Now, let me seriously ask you, Would it be miraculous, or would it be strange, if such an event should befall you ? How are you sure, that some fatal disease shall not this day begin to work in your veins ? How are you sure, that you shall ever be capable of reading or thinking any more, if you do not attend to what you now read, and pursue the thought which is now offering itself to your mind ? This sudden alteration may, at least, possibly happen ; and if it does, it will be to you a terrible one indeed. To be thus surprised into the presence of a forgotten God, to be torn away, at once, from a world to which your whole heart and soul have been riveted ; a world which has engrossed all your thoughts and

cares, all your desires and pursuits; and be fixed in a state which you never could be so far persuaded to think of, as to spend so much as one hour in serious preparation for it: how must you even shudder at the apprehension of it, and with what horror must it fill you! It seems matter of wonder, that, in such circumstances, you are not almost distracted with the thoughts of the uncertainty of life, and are not even ready to die for fear of death. To trifle with God any longer, after so solemn an admonition as this, would be a circumstance of additional provocation, which, after all the rest, might be fatal: nor is there any thing you can expect in such a case, but that he should cut you off immediately, and teach other thoughtless creatures, by your ruin, what a hazardous experiment they make, when they act as you are acting.

5. And will you, after all, run this desperate risk? For what imaginable purpose can you do it? Do you think the business of religion will become less necessary or more easy by your delay? You know that it will not. You know that whatever the blessed God demands now, he will also demand twenty or thirty years hence, if you should live to see the time. God hath fixed the method, in which he will pardon and accept sinners, in his gospel. And will he ever alter that method? Or, if he will not, can men alter it? You like not to think of repenting and humbling yourself before God, to receive righteousness and life from his free grace in Christ; and you, above all, dislike the thought of returning to God in the ways of holy obedience. But will he ever dispense with any of these, and publish a new

gospel, with promises of life and salvation to impenitent unbelieving sinners, if they will but call themselves Christians, and submit to a few external rites? How long, do you think, you might wait for such a change in the constitution of things? You know death will come upon you; and you cannot but know, in your own conscience, that a general dissolution will come upon the world, long before God can thus deny himself, and contradict all his perfections, and all his declarations.

6. Or if his demands continue the same, as they assuredly will, do you think any thing which is now disagreeable to you in them, will be less disagreeable hereafter than it is at present? Shall you love sin less, when it is become more habitual to you, and when conscience is yet more enfeebled and debauched? If you are running with the footmen and fainting, shall you be able to contend with the horsemen? Surely you cannot imagine it. You would not say, in any distemper which threatened your life, "I will stay till I grow a little worse, and then I will apply to a physician; I will let my disease get a little more rooted in my vitals, and then I will try what can be done to remove it." No, it is only where the life of the soul is concerned, that men think thus wildly: the life and health of the body appear too precious to be thus trifled away.

7. If, after such desperate experiments, you are ever recovered, it must be by an operation of divine grace on your soul, yet more powerful and more wonderful in proportion to the increasing inveteracy of your spiritual maladies. And can you expect, that the Holy Spirit should be more ready to assist you, in

consequence of your having so shamefully trifled with him, and affronted him? He is now, in some measure, moving on your heart: if you feel any secret relentings in it upon what you read, it is a sign you are not yet utterly forsaken. But who can tell, whether these are not the last touches he will ever give to a heart so long hardened against him? Who can tell but God may this day swear in his wrath, that you “shall not enter into his rest?” I have been telling you, that you may immediately die. You own it is possible you may. And can you think of any thing more terrible? Yes, sinner, I will tell you of one thing more dreadful than immediate death and immediate damnation. The blessed God may say, ‘As for that wretched creature, who has so long trifled with me, and provoked me, let him still live: let him live in the midst of prosperity and plenty; let him live under the purest and most powerful ordinances of the gospel too; that he may abuse them, to aggravate his condemnation, and die under sevenfold guilt, and a sevenfold curse. I will not give him the grace to think of his ways for one serious moment more; but he shall go on from bad to worse, filling up the measure of his iniquities, till death and destruction seize him in an unexpected hour, and wrath come upon him to the uttermost.’

8. You think this is an uncommon case; but, I fear, it is much otherwise. I fear there are few congregations, where the word of God has been faithfully preached, and where it has long been despised, especially by those whom it had once awakened, in which the eye of God does not see a number of such

wretched souls; though it is impossible for us to pronounce upon the case, who they are.

9. I pretend not to say how he will deal with you, O reader; whether he will immediately cut you off, or seal you up under final hardness and impenitency of heart; or whether his grace may at length awaken you to consider your ways, and return to him, even when your heart is grown yet more obdurate than it is at present. For to his almighty grace nothing is hard, not even to transform a rock of marble into a man and a saint. But this I will confidently say, that if you delay any longer, the time will come when you will bitterly repent of that delay; and either lament it before God in the anguish of your heart here, or curse your own folly and madness in hell; yea, when you will wish, that, dreadful as hell is, you had rather fallen into it sooner, than have lived in the midst of so many abused mercies, to render the degree of your punishment more insupportable, and your sense of it more exquisitely tormenting.

10. I do therefore earnestly exhort you, in the name of our Lord Jesus Christ, and by the worth, and, if I may so speak, by the blood of your immortal and perishing soul, that you delay not a day or an hour longer. Far from giving sleep to your eyes, or slumber to your eyelids, in the continued neglect of this important concern, “take with you (even now) words, and turn unto the Lord;” and before you quit the place where you now are, fall upon your knees in his sacred presence, and pour out your heart in such language, or at least to some such purpose, as this:—

*A PRAYER for one who is tempted to DELAY applying to RELIGION, though under some convictions of its importance.*

O thou righteous and holy Sovereign of heaven and earth! Thou "God, in whose hand my breath is, and whose are all my ways!" I confess I have been far from glorifying thee, or conducting myself according to the intimations or the declarations of thy will. I have therefore reason to adore thy forbearance and goodness, that thou hast not long since stopped my breath, and cut me off from the land of the living. I adore thy patience, that I have not, months and years ago, been an inhabitant of hell, where ten thousand delaying sinners are now lamenting their folly, and will be lamenting it for ever. But, O God, how possible is it, that this trifling heart of mine may, at length, betray me into the same ruin! and then, alas, into a ruin aggravated by all this patience and forbearance of thine! I am convinced, that, sooner or later, religion must be my serious care, or I am undone. And yet my foolish heart draws back from the yoke: yet I stretch myself upon the bed of sloth, and cry out for "a little more sleep, a little more slumber, a little more folding of the hands to sleep." Thus does my corrupt heart plead for its own indulgence, against the convictions of my better judgment. What shall I say? O Lord, save me from myself! Save me from the artifices and deceitfulness of sin! Save me from the treachery of this perverse and degenerate nature of mine, and fix upon my mind what I have now been reading!

O Lord, I am not now instructed in truths which were before quite unknown. Often have I been warned of the uncertainty of life, and of the greater uncertainty of the day of salvation; and I have formed some light purposes, and have begun to take a few irresolute steps in my way towards a return to thee. But, alas! I have been only, as it were, fluttering about religion, and have never fixed upon it. All my resolutions have been scattered like smoke, or dispersed like a cloudy vapour before the wind. O that thou wouldst now bring these home to my heart, with a more powerful conviction than it hath ever yet felt! O that thou wouldst pursue me with them, even when I flee from them! If I should ever grow mad enough to endeavour to escape them any more, may thy Spirit address me in the language of effectual terror; and add all the most powerful methods which thou knowest to be necessary, to awaken me from this lethargy, which must otherwise be mortal! May the sound of these things be in mine ears, when I go out and when I come in, when I lie down and when I rise up! And if the repose of the night, and the business of the day, be for a while interrupted by the impression, be it so, O God! if I may but thereby carry on my business with thee to better purpose, and at length secure a repose in thee, instead of all that terror which I now find, when "I think upon God, and am troubled."

O Lord! "my flesh trembleth for fear of thee; and I am afraid of thy judgments." I am afraid, lest, even now that I have begun to think of religion, thou shouldst cut me off in this critical and important moment, before my thoughts grow to any ripeness,



and blast, in eternal death, the first buddings and openings of it in my mind. But O spare me, I earnestly entreat thee; for thy mercy's sake, spare me a little longer! It may be, through thy grace, I shall return. It may be, if thou continuest thy patience towards me a while longer, there may be some better fruit produced by this cumberer of the ground. And may the remembrance of that long forbearance, which thou hast already exercised towards me, prevent my continuing to trifle with thee, and with my own soul! From this day, O Lord, from this hour, from this moment, may I be able to date more lasting impressions of religion, than have ever yet been made upon my heart, by all that I have ever read, or all that I have heard! Amen.

## CHAPTER IV.

## THE SINNER ARRAIGNED AND CONVICTED.

Conviction of guilt necessary, Sect. 1. A charge of rebellion against God advanced, 2. Where it is shown, (1) That all men are born under God's law, 3. (2) That no man hath perfectly kept it, 4. An appeal to the reader's conscience on this head, that he hath not, 5. (3) That to have broken it, is an evil inexpressibly great, 6. Illustrated by a more particular view of the aggravations of this guilt, arising, (1) From knowledge, 7. (2) From divine favours received, 8. (3) From convictions of conscience overborne, 9. (4) From the strivings of God's Spirit resisted, 10. (5) From vows and resolutions broken, 11. The charge summed up, and left upon the sinner's conscience, 12. The sinner's confession under a general conviction of guilt.

1. As I am attempting to lead you to true religion, and not merely to some superficial form of it, I am sensible I can do it no otherwise than in the way of deep humiliation. And, therefore, supposing you are persuaded, through the divine blessing on what you have before read, to take it into consideration, I would now endeavour, in the first place, with all the seriousness I can, to make you heartily sensible of your guilt before God. For I well know, that unless you are convinced of this, and affected with the conviction, all the provisions of gospel grace will be slighted, and your soul infallibly destroyed, in the midst of the noblest means appointed for its recovery. I am fully persuaded that thousands live and die in a course of sin, without feeling upon their hearts any sense that they are sinners; though they

cannot for shame but own it in words. And therefore let me deal faithfully with you, though I may seem to deal roughly; for complaisance is not to give law to addresses in which the life of your soul is concerned.

2. Permit me, therefore, O sinner, to consider myself at this time as an advocate for God; as one employed in his name to plead against thee, and to charge thee with nothing less than being a rebel, and a traitor, against the Sovereign Majesty of heaven and earth. However thou mayest be dignified or distinguished among men; if the noblest blood run in thy veins; if thy seat were among princes, and thine arm were "the terror of the mighty in the land of the living;" it would be necessary thou shouldst be told, and told plainly, thou hast broken the law of the King of kings, and by the breach of it art become obnoxious to his righteous condemnation.

3. Your conscience tells you, that you were born the natural subject of God; born under the indispensable obligations of his law. For it is most apparent, that the constitution of your rational nature, which makes you capable of receiving law from God, binds you to obey it. And it is equally evident and certain, that you have not exactly obeyed this law; nay, that you have violated it in many aggravated instances.

4. Will you dare deny this? Will you dare to assert your innocence? Remember it must be a complete innocence: yes, and a perfect righteousness too; or it can stand you in no stead, farther than to prove, that, though a condemned sinner, you are not quite so criminal as some others, and will not have

quite so hot a place in hell as they. And, when this is considered, will you plead Not Guilty to the charge? Search the records of your own conscience; for God searcheth them. Ask it seriously, ‘Have you never in your life sinned against God?’ Solomon declared, that in his days, “there was not a just man upon earth, who did good and sinned not.” And the apostle Paul, that “all had sinned, and come short of the glory of God;” that both Jews and Gentiles (which you know comprehended the whole human race) were all under sin. And can you pretend any imaginable reason, to believe the world is grown so much better since their days, that any should now plead their own case as an exception? Or will you, however, presume to arise, in the face of the omniscient Majesty of heaven, and say, I am the man?

5. Supposing, as before, you have been free from those gross acts of immorality, which are so pernicious to society, that they have generally been punishable by human laws; can you pretend, that you have not, in smaller instances, violated the rules of piety, of temperance, and of charity? Is there any one person who has intimately known you, that would not be able to testify you had said or done something amiss? Or if others could not convict you, would not your own heart do it? Does it not prove you guilty of pride, of passion, of sensuality; of an excessive fondness for the world and its enjoyments; of murmuring, or at least of secretly repining, against God, under the strokes of his afflicting providence; of mispending a great deal of your time; of abusing the gifts of God’s bounty, to vain, if not (in some instances) to pernicious purposes; of mocking him,

when you have pretended to engage in his worship; drawing near to him with your mouth and your lips, while your heart has been far from him? Does not conscience condemn you of some one breach of the law at least? And by one breach of it, you are in a sense, a scriptural sense, become guilty of all; and are as incapable of being justified before God by any obedience of your own, as if you had committed ten thousand offences. But, in reality, there are ten thousand, and more, chargeable to your account. When you come to reflect on all your sins of negligence, as well as those of commission; on all the instances in which you have failed to do good, when it was "in the power of your hand to do it;" on all the instances in which acts of devotion have been omitted, especially in secret; and on all those cases in which you have shown a stupid disregard to the honour of God, and to the temporal and eternal happiness of your fellow-creatures; when all these, I say, are reviewed, the number will swell beyond all possibility of account, and force you to cry out, "Mine iniquities are more than the hairs of my head." They will appear in such a light before you, that your own heart will charge you with countless multitudes; and how much more, then, that "God who is greater than your heart, and knoweth all things?"

6. And say, sinner, is it a little thing, that you have presumed to set light by the authority of the God of heaven, and to violate his law, if it had been by mere carelessness and inattention? How much more heinous, therefore, is the guilt, when, in so many instances, you have done it knowingly and wilfully? Give me leave seriously to ask you, and let me entreat

you to ask your own soul, Against whom hast thou magnified thyself? "Against whom hast thou exalted thy voice," or lifted up thy rebellious hand? On whose law, O sinner, hast thou presumed to trample? and whose friendship, and whose enmity, hast thou thereby dared to affront? Is it a man like thyself thou hast insulted? Is it only a temporal monarch? only one who can kill thy body, and then hath no more that he can do? Nay, sinner, thou wouldst not have dared to treat a temporal prince, as thou hast treated the "King eternal, immortal, and invisible." No price could have hired thee to deal by the majesty of an earthly sovereign, as thou hast dealt by that God, before whom the cherubim and seraphim are continually bowing. Not one opposing or complaining, disputing or murmuring word, is heard among all the celestial legions, when the intimations of his will are published to them. And who art thou, O wretched man! who art thou, that thou shouldst oppose him? That thou shouldst oppose and provoke a God of infinite power and terror, who needs but exert one single act of his sovereign will, and thou art in a moment stripped of every possession; cut off from every hope; destroyed and rooted up from existence, if that were his pleasure; or what is inconceivably worse, consigned over to the severest and most lasting agonies. Yet this is the God whom thou hast offended; whom thou hast affronted to his face, presuming to violate his express laws in his very presence: this is the God, before whom thou standest as a convicted criminal: convicted not of one or two particular offences, but of thousands and ten thousands; of a course and

series of rebellions and provocations, in which thou hast persisted, more or less, ever since thou wast born; and the particulars of which have been attended with almost every conceivable circumstance of aggravation. Reflect on particulars—and deny the charge if you can.

7. If knowledge be an aggravation of guilt, thy guilt, O sinner, is greatly aggravated! For thou wast born in Emmanuel's land, and God hath "written to thee the great things of his law, yet thou hast accounted them as a strange thing." Thou hast known to do good, and hast not done it; and therefore to thee the omission of it has been sin indeed. "Hast thou not known? hast thou not heard?" Wast thou not early taught the will of God in thine infant years? Hast thou not since received repeated lessons by which it has been inculcated again and again, in public and in private, by preaching and reading the word of God? Nay, hath not thy duty been in some instances so plain, that, even without any instruction at all, thine own reason might easily have inferred it? And hast thou not also been warned of the consequences of disobedience? Hast thou not known the righteous judgment of God, "that they who commit such things are worthy of death?" Yet thou hast, perhaps, not only done the same, but hast taken pleasure in those that do them; hast chosen them for thy most intimate friends and companions; so as thereby to strengthen, by the force of example and converse, the hands of each other in your iniquities.

8. Nay more, if divine love and mercy be any aggravation of the sins committed against it, thy

crimes, O sinner, are heinously aggravated. Must thou not acknowledge it, O foolish creature and unwise? Hast thou not been "nourished and brought up by him as his child, and yet hast rebelled against him?" Did not God take you out of the womb? Did he not watch over you in your infant days, and guard you from a multitude of dangers, which the most careful parent or nurse could not have observed or warded off? Has he not given you your rational powers? and is it not by him you have been favoured with every opportunity of improving them? Has he not every day supplied your wants, with an unwearied liberality; and added, with respect to many who will read this, the delicacies of life to its necessary supports? Has he not heard your cry, when trouble came upon you; and frequently appeared for your deliverance, when, in the distresses of nature, you have called upon him for help? Has he not rescued you from ruin, when it seemed just ready to swallow you up; and healed your diseases, when it seemed to all about you, that "the residue of your days was cut off in the midst?" Or if it had not been so, is not this long-continued and uninterrupted health, which you have enjoyed for so many years, to be acknowledged as an equivalent obligation? Look round upon all your possessions, and say what one thing have you in the world, which his goodness did not give you, and which it hath not thus far preserved to you. Add to all this, the kind notices of his will, which he hath sent you; the tender expostulations which he hath used with you, to bring you to a wiser and a better temper; and the discoveries and gracious invitations of his gospel which



you have heard, and which you have despised; and then say whether your rebellion has not been aggravated by the vilest ingratitude, and whether that aggravation can be accounted small.

9. Again, if it be any aggravation of sin to be committed against conscience, thy crimes, O sinner, have been so aggravated. Consult the records of it; and then dispute the fact, if you can. "There is a spirit in man; and the inspiration of the Almighty giveth him understanding;" and that understanding will act, and a secret conviction of being accountable to its Maker and Preserver, is inseparable from the actings of it. It is easy to object to human remonstrances, and to give things false colourings before men; but the heart often condemns, while the tongue excuses. Have you not often found it so? Has not conscience remonstrated against your past conduct, and have not these remonstrances been very painful too? I have been assured by a gentleman of undoubted credit, that when he was in the pursuit of all the gayest sensualities of life, and was reckoned one of the happiest of mankind, he has seen a dog come into the room where he was among his merry companions, and has groaned inwardly, and said, "O that I had been that dog!" And hast thou, sinner, felt nothing like this? Has thy conscience been so stupified, so seared with a hot iron, that it has never cried out for any of the violences which have been done it? Has it never warned thee of the fatal consequences of what thou hast done in opposition to it? These warnings are, in effect, the voice of God; they are the admonitions which he gave thee by his vicegerent in thy breast.

And when his sentence for thy evil works is executed upon thee in everlasting death, thou shalt hear that voice speaking to thee again, in a louder tone, and a severer accent than before: and thou shalt be tormented with its upbraidings through eternity, because thou wouldst not, in time, hearken to its admonitions.

10. Let me add, farther, if it be any aggravation that sin has been committed after God has been moving by his Spirit on the mind, surely your sin has been attended with that aggravation too. Under the Mosaic dispensation, dark and imperfect as it was, the Spirit strove with the Jews, else Stephen could not have charged it upon them, that through all their generations they had always resisted him. Now surely we may much more reasonably apprehend, that he strives with sinners under the gospel. And have you never experienced any thing of this kind, even when there has been no external circumstance to awaken you, nor any pious teacher near you? Have you never perceived some secret impulse upon your mind, leading you to think of religion, urging you to an immediate consideration of it, sweetly inviting you to make trial of it, and warning you, that you would lament this stupid neglect? O sinner, why were not these happy motions attended to? Why did you not, as it were, spread out all the sails of your soul, to catch that heavenly, that favourable breeze? But you have carelessly neglected it; you have overborne these kind influences: how reasonable, then, might the sentence have gone forth in righteous displeasure, "My Spirit shall no more strive!" And indeed, who can say that it is

not already gone forth? If you feel no secret agitation of mind, no remorse, no awakening, while you read such a remonstrance as this, there will be room, great room to suspect it.

11. There is indeed one aggravation more, which may not attend your guilt. I mean that of being committed against solemn covenant engagements: a circumstance which has lain heavy on the consciences of many, who perhaps, in the main series of their lives, have served God with great integrity. But let me call you to think, to what is this owing? Is it not, that you have never personally made any solemn profession of devoting yourself to God at all? have never done any thing, which has appeared to your own apprehension an action by which you made a covenant with him; though you have heard so much of his covenant, though you have been so solemnly and so tenderly invited into it? And, in this view, how monstrous must this circumstance appear, which at first was mentioned as some alleviation of guilt? Yet I must add, that you are not perhaps altogether so free from guilt on this head, as you may at first imagine. I will not insist on the covenant, which your parents made in your name, when they devoted you to God in baptism; though it is really a weighty matter, and by calling yourself a Christian, you have professed to own and avow what they then did. But I would remind you of what may have been more personal and express. Has your heart been, even from your youth, hardened to so uncommon a degree, that you have never cried to God in any season of danger and difficulty? And did you never mingle vows with those cries? Did

you never promise, that if God would hear and help you in that hour of extremity, you would forsake your sins, and serve him as long as you live? He heard and helped you, or you had not been reading these lines; and, by such deliverance, did, as it were, bind down your vows upon you; and therefore your guilt in the violation of them remains before him, though you are stupid enough to forget them. Nothing is forgotten, nothing is overlooked by him; and the day will come when the record shall be laid before you too.

12. And now, O sinner, think seriously with thyself, what defence thou wilt make to all this! Prepare thine apology; call thy witnesses; make thine appeal from Him whom thou hast thus offended, to some superior judge, if such there be. Alas! those apologies are so weak and vain, that one of thy fellow-worms may easily detect and confound them; as I will endeavour presently to show thee. But thy foreboding conscience already knows the issue. Thou art convicted; convicted of the most aggravated offences. Thou "hast not humbled thine heart, but lifted up thyself against the Lord of heaven;" and thy sentence shall "come forth from his presence." Thou hast violated his known law; thou hast despised and abused his numberless mercies; thou hast affronted conscience, his vicegerent in thy soul; thou hast resisted and grieved his Spirit; thou hast trifled with him in all thy pretended submissions; and in one word, and that his own, "thou hast done evil things as thou couldst." Thousands are, no doubt, already in hell, whose guilt never equalled thine; and it is astonishing that God has

spared thee to read this representation of thy case, or to make any pause upon it. O waste not so precious a moment, but enter, as attentively and as humbly as thou canst, into those reflections which suit a case so lamentable and so terrible as thine!

*The CONFESSION of a Sinner, convinced in general of his guilt.*

O God! thou injured Sovereign, thou all-penetrating and almighty Judge! what shall I say to this charge? Shall I pretend I am wronged by it, and stand on the defence in thy presence? I dare not do it; for "thou knowest my foolishness, and none of my sins are hid from thee." My conscience tells me that a denial of my crimes would only increase them, and add new fuel to the fire of thy deserved wrath. "If I justify myself, mine own mouth will condemn me; if I say I am perfect, it will also prove me perverse." For "innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are," as I have been told in thy name, "more than the hairs of my head, and therefore my heart faileth me." I am more guilty, than it is possible for another to declare or represent. My heart speaks more than any other accuser. And "thou, O Lord, art much greater than my heart, and knowest all things."

What has my life been but a course of rebellion against thee? It is not this or that particular action alone I have to lament. Nothing has been right in its principles, and views, and ends. My whole soul

has been disordered. All my thoughts, my affections, my desires, my pursuits, have been wretchedly alienated from thee. I have acted as if I had hated thee, who art infinitely the loveliest of all beings; as if I had been contriving how I might tempt thee to the uttermost, and weary out thy patience, marvellous as it is. My actions have been evil; my words yet more evil than they; and, O blessed God! my heart, how much more corrupt than either! What an inexhausted fountain of sin has there been in it! A fountain of original corruption, which mingled its bitter streams with the days of early childhood; and which, alas! flows on even to this day, beyond what actions or words could express. I see this to have been the case, with regard to what I can particularly survey. But oh, how many months, and years, have I forgotten! concerning which I only know this, in the general, that they are much like those I can remember; except it be, that I have been growing worse and worse, and provoking thy patience more and more, though every new exercise of it was more and more wonderful.

And how am I astonished that thy forbearance is still continued! It is because thou art God, and not man. Had I, a sinful worm, been thus injured, I could not have endured it. Had I been a prince, I had long since done justice on any rebel, whose crimes had borne but a distant resemblance to mine. Had I been a parent, I had long since cast off the ungrateful child, who had made me such a return as I have all my life long been making to thee, O thou Father of my spirit! The flame of natural affection would have been extinguished; and his sight,

and his very name, would have become hateful to me. Why then, O Lord, am I not cast out from thy presence? Why am I not sealed up under an irreversible sentence of destruction? That I live, I owe to thine indulgence. But, O! if there be yet any way of deliverance, if there be yet any hope for so guilty a creature, may it be opened upon me by thy gospel and thy grace! And if any farther alarm, humiliation, and terror, be necessary to my security and salvation, may I meet them and bear them all! Wound my heart, O Lord! so that thou wilt but afterwards heal it; and break it in pieces, if thou wilt but at length condescend to bind it up.

---

## CHAPTER V.

### THE SINNER STRIPPED OF HIS VAIN PLEAS.

The vanity of those pleas which sinners may secretly confide in, so apparent, that they will be ashamed at last to mention them before God, Sect. 1, 2. Such as, (1) That they descended from pious parents, 3. (2) That they had attended to the speculative part of religion, 4. (3) That they had entertained sound notions, 5. (4) That they had expressed a zealous regard to religion, and attended the outward forms of worship with those they apprehended the purest churches, 6, 7. (5) That they had been free from gross immoralities, 8. (6) That they did not think the consequence of neglecting religion would have been so fatal, 9. (7) That they could not do otherwise than they did, 10. Conclusion, 11. With the Meditation of a convinced sinner giving up his vain pleas before God.

1. MY last discourse left the sinner in a very alarming, and a very pitiable circumstance,—a cri-

minal convicted at the bar of God, disarmed of all pretences to perfect innocence and sinless obedience, and consequently obnoxious to the sentence of a holy law, which can make no allowance for any transgression, no, not for the least; but pronounces death, and a curse, against every act of disobedience: how much more then against those numberless and aggravated acts of rebellion, of which, O sinner, thy conscience hath condemned thee before God? I would hope, some of my readers will ingenuously fall under the conviction, and not think of making any apology: for sure I am, that humbly to plead guilty at the divine bar, is the most decent, and, all things considered, the most prudent thing that can be done in such an unhappy circumstance. Yet I know the treachery and the self-flattery of a sinful and corrupted heart. I know what excuses it makes, and how, when it is driven from one refuge, it flies to another, to fortify itself against full conviction, and to persuade, not merely another, but itself, “that if it has been in some instances to blame, it is not quite so criminal as was represented: that there are at least considerations that plead in its favour, which, if they cannot justify, will in some degree excuse.” A secret reserve of this kind, sometimes perhaps scarcely formed into a distinct reflection, breaks the force of conviction, and often prevents that deep humiliation before God, which is the happiest token of approaching deliverance. I will therefore examine into some of these particulars; and for that purpose would seriously ask thee, O sinner, what thou hast to offer in arrest of judgment: what plea thou canst urge for thyself, why the sentence of God should not go forth against



thee, and why thou shouldst not fall into the hands of his justice?

2. But this I must premise, that the question is not, how thou wouldst answer to me, a weak sinful worm like thyself, who am shortly to stand with thee at the same bar: (the Lord grant that I may find mercy of him in that day!) but, what wilt thou reply to thy Judge? What couldst thou plead, if thou wast now actually before his tribunal, where, to multiply vain words, and to frame idle apologies, would be but to increase thy guilt and provocation? Surely the very thought of his presence must supersede a thousand of those trifling excuses, which now sometimes impose on “a generation that are pure in their own eyes, though they are not washed from their filthiness;” or, while they are conscious of their own impurities, trust in words that cannot profit, and lean upon broken reeds.

3. You will not, to be sure, in such a circumstance, plead, “that you are descended from pious parents.” That was indeed your privilege; and wo be to you that you have abused it, and “forsaken the God of your fathers.” Ishmael was immediately descended from Abraham, the friend of God; and Esau was the son of Isaac, who was born according to the promise: yet you know they were both cut off from the blessing to which they apprehended they had a kind of hereditary claim. You may remember, that our Lord does not only speak of one who could call Abraham father, who was tormented in the flames; but expressly declares, that many of the children of the kingdom shall be shut out of it; and when others come from the most distant parts, to sit down in it,

shall be distinguished from their companions in misery, only by louder accents of lamentation, and more furious “gnashing of teeth.”

4. Nor will you then presume to plead, that you had exercised your thoughts about the speculative part of religion. For to what end can this serve but to increase your condemnation? Since you have broken God’s law, since you have contradicted the most obvious and apparent obligations of religion, to have inquired into it, and argued upon it, is a circumstance that proves your guilt more audacious. What, did you think religion was merely an exercise of men’s wit, and the amusement of their curiosity? If you argued about it, on the principles of common sense, you must have judged and proved it to be a practical thing: and if it was so, why did you not practise accordingly? You knew the particular branches of it: and why then did you not attend to every one of them? To have pleaded an unavoidable ignorance, would have been the happiest plea that could have remained for you; nay, an actual, though faulty ignorance, would have been some little allay of your guilt. But if, by your own confession, you have known your Master’s will, and have not done it, you bear witness against yourself, that you deserve “to be beaten with many stripes.”

5. Nor yet again will it suffice to say, that you had right notions, both of the doctrines and the precepts of religion. Your advantage for practising it was therefore the greater: but understanding, and acting aright, can never go for the same thing, in the judgment of God, or of man. In believing there is one God, you have done well; but the

“ devils also believe and tremble.” In acknowledging Christ to be the Son of God, and the Holy One, you have done well too; but you know the unclean spirits made this very orthodox confession, and yet they are “ reserved in everlasting chains, under darkness, unto the judgment of the great day.” And will you place any secret confidence in that, which might be pleaded by the infernal spirits as well as by you?

6. But perhaps you may think of pleading, that you have actually done something in religion. Having judged what faith was the soundest, and what worship the purest, you entered yourself into those societies, where such articles of faith were professed, and such forms of worship were practised; and among these you have signalized yourself, by the exactness of your attendance, by the zeal with which you have espoused their cause, and by the earnestness with which you have contended for such principles and practices. O sinner, I much fear that this zeal of thine about the circumstantialia of religion, will swell thine account, rather than be allowed in abatement of it. He that searches thine heart, knows from whence it arose, and how far it extended. Perhaps he sees that it was all hypocrisy; an artful veil, under which thou wast carrying on thy mean designs for this world, while the sacred names of God and religion were profaned and prostituted in the basest manner; and if so, thou art cursed with a distinguished curse, for so daring an insult on the divine omniscience, as well as justice. Or perhaps the earnestness with which you have been “ contending for the faith (and worship) which was once delivered

to the saints," or which, it is possible, you may have rashly concluded to be that, might be mere pride and bitterness of spirit: and all the zeal you have expressed, might possibly arise from a confidence in your own judgment, from an impatience of contradiction, or from a secret malignity of spirit which delighted itself in condemning, and even in worrying others; yea, which (if I may be allowed the expression) fiercely preyed upon religion, as the tiger upon the lamb, to turn it into a nature most contrary to its own. And shall this screen you before the great tribunal? Shall it not rather awaken the displeasure it is pleaded to avert?

7. But say, that this your zeal for notions and forms has been ever so well intended, and so far as it has gone, ever so well conducted too; what will that avail towards vindicating thee in so many instances of negligence and disobedience, as are recorded against thee in the book of God's remembrance? Were the revealed doctrines of the gospel to be earnestly maintained (as indeed they ought); and was the great practical purpose for which they were revealed to be forgot? Was the very mint, and anise, and cummin to be tithed, and were "the weightier matters of the law to be omitted," even that love to God, which is its first and great command? O how wilt thou be able to vindicate even the justest sentence thou hast passed on others for their infidelity, or for their disobedience, without being condemned out of thine own mouth!

8. Will you then plead "your fair moral character, your works of righteousness and of mercy?" Had your obedience to the law of God been complete,

the plea might be allowed, as important and valid. But I have supposed and proved above, that conscience testifies to the contrary; and you will not now dare to contradict it. I add further, had these works of yours, which you now urge, proceeded from a sincere love to God, and a genuine faith in the Lord Jesus Christ, you would not have thought of pleading them, any otherwise than as an evidence of your interest in the gospel covenant, and in the blessings of it, procured by the righteousness and blood of the Redeemer: and that faith, had it been sincere, would have been attended with such deep humility, and with such solemn apprehensions of the divine holiness and glory, that instead of pleading any works of your own before God, you would rather have implored his pardon for the mixture of sinful imperfection attending the very best of them. Now, as you are a stranger to this humbling and sanctifying principle, (which here, in this address, I suppose my reader to be,) it is absolutely necessary you should be plainly and faithfully told, that neither sobriety, nor honesty, nor humanity, will justify you before the tribunal of God, when he “lays judgment to the line, and righteousness to the plummet,” and examines all your actions and all your thoughts with the strictest severity. You have not been a drunkard, an adulterer, or a robber. So far it is well. You stand before a righteous God, who will do you ample justice: and therefore will not condemn you for drunkenness, adultery, or robbery. But you have forgotten him, your parent and your benefactor; you have “cast off fear, and restrained prayer before him;” you have despised the blood of his Son, and

all the immortal blessings that he purchased with it. For this therefore you are judged and condemned. And as for any thing that has looked like virtue and humanity in your temper and conduct, the exercise of it has, in a great measure, been its own reward, if there were any thing more than form and artifice in it; and the various bounties of divine providence to you, amidst all your numberless provocations, have been a thousand times more than an equivalent for such defective and imperfect virtues as these. You remain, therefore, chargeable with the guilt of a thousand offences, for which you have no excuse; though there are some other instances in which you did not grossly offend. And those good works, in which you have been so ready to trust, will no more vindicate you in his awful presence, than a man's kindness to his poor neighbours would be allowed as a plea in arrest of judgment, when he stood convicted of high treason against his prince.

9. But you will, perhaps, be ready to say, "you did not expect all this: you did not think the consequences of neglecting religion would have been so fatal." And why did you not think it? why did you not examine more attentively, and more impartially? why did you suffer the pride and folly of your vain heart to take up with such superficial appearances, and trust the light suggestions of your own prejudiced mind, against the express declaration of the word of God? Had you reflected on his character, as the supreme Governor of the world, you would have seen the necessity of such a day of retribution as we are now referring to. Had you regarded the Scriptures, the divine authority of which you pro-

fessed to believe, every page might have taught you to expect it. You did not think of religion! And of what were you thinking, when you forgot or neglected it? Had you too much employment of another kind? Of what kind, I beseech you? What end could you propose by any thing else, of equal moment? Nay, with all your engagements, conscience will tell you, that there have been seasons, when, for want of thought, time and life have been a burden to you: yet you guarded against thought as an enemy, and cast up, as it were, an entrenchment of inconsideration around you on every side, as if it had been to defend you from the most dangerous invasion. God knew you were thoughtless; and therefore he sent you "line upon line, and precept upon precept," in such plain language, that it needed no genius or study to understand it. He tried you too with afflictions, as well as with mercies, to awaken you out of your fatal lethargy; and yet, when awakened, you would lie down again upon the bed of sloth. And now, pleasing as your dreams might be, you must lie down in sorrow. Reflection has at last overtaken you, and must be heard as a tormentor, since it might not be heard as a friend.

10. But some may perhaps imagine, that one important apology is yet unheard, and that there may be room to say, "you were, by the necessity of your nature, impelled to those things which are now charged upon you as crimes; whereas it was not in your power to have avoided them, in the circumstances in which you were placed." If this will do any thing, it indeed promises to do much; so much,

that it will amount to nothing. If I were disposed to answer you upon the folly and madness of your own principles, I might say, that the same consideration which proves it was necessary for you to offend, proves also that it is necessary for God to punish you; and that, indeed, he cannot but do it: and I might farther say, with an excellent writer of our own age, “That the same principles which destroy the injustice of sins, destroy the injustice of punishments too.”\* But if you cannot admit this, if you should still reply, in spite of principle, that it must be unjust to punish you for an action utterly and absolutely unavoidable—I really think you would answer right. But in that answer you will contradict your own scheme, as I observed above: and I leave your conscience to judge, what sort of a scheme that must be which would make all kind of punishment unjust; for the argument will on the whole be the same, whether with regard to human punishment or divine. It is a scheme full of confusion and horror. You would not, I am sure, take it from a servant who had robbed you, and then fired your house; you would never inwardly believe that he could not have helped it, or think that he had fairly excused himself by such a plea. And I am persuaded, you would be so far from presuming to offer it to God at the great day, that you would not venture to turn it into a prayer even now. Imagine that you saw a malefactor dying, with such words as these in his mouth: “O God, it is true, I did indeed rob and murder my fellow-creatures; but thou

---

\* Butler's (Bishop of Bristol) Analogy, &c. p. 135, octavo edit.



knowest that, as my circumstances were ordered, I could not do otherwise: my will was irresistibly determined by the motives which thou didst set before me; and I could as well have shaken the foundations of the earth, or darkened the sun in the firmament, as have resisted the impulse which bore me on." I put it to your conscience, whether you would not look on such a speech as this with detestation, as one enormity added to another. Yet if the excuse would have any weight in your mouth, it would have equal weight in his; or would be equally applicable to any the most shocking occasion. But, indeed, it is so contrary to the plainest principles of common reason, that I can hardly persuade myself that any one could seriously and thoroughly believe it; and should imagine my time very ill employed here, if I were to set myself to combat those pretences to argument, by which the wantonness of human wit has attempted to varnish it over.

11. You see, then, on the whole, the vanity of all your pleas, and how easily the most plausible of them might be silenced, by a mortal man like yourself; how much more then by Him who searches all hearts, and can, in a moment, flash in upon the conscience a most powerful and irresistible conviction? What then can you do, while you stand convicted in the presence of God? What should you do, but hold your peace under an inward sense of your inexcusable guilt, and prepare yourself to hear the sentence which his law pronounces against you? You must feel the execution of it, if the gospel does not at length deliver you; and you must feel something of the terror of it, before you can be excited to seek to that gospel for deliverance.

*The MEDITATION of a convinced Sinner, giving up  
his vain pleas before God.*

Deplorable condition to which I am indeed reduced! "I have sinned; and what shall I say unto thee, O thou Preserver of men?" What shall I dare to say? Fool that I was, to amuse myself with such trifling excuses as these, and to imagine they could have any weight in thy tremendous presence; or that I should be able so much as to mention them there! I cannot presume to do it. I am silent and confounded. My hopes, alas! are slain; and my soul itself is ready to die too, so far as an immortal soul can die: and I am almost ready to say, O that I could die entirely! I am indeed a criminal in the hands of justice, quite disarmed, and stripped of the weapons in which I trusted. Disimulation can only add provocation to provocation. I will therefore plainly and freely own it. I have acted as if I thought God "was altogether such a one as myself;" but he hath said, "I will reprove thee; I will set thy sins in order before thine eyes," will marshal them in battle array. And O what a terrible kind of host do they appear! and how do they surround me beyond all possibility of an escape! O my soul, they have, as it were, taken thee prisoner; and they are bearing thee away to the divine tribunal.

Thou must appear before it! Thou must see the awful Eternal Judge, who tries the very reins; and who needs no other evidence, for he has himself been witness to all thy rebellion. Thou must

see him, O my soul, sitting in judgment upon thee: and when he is "strict to mark iniquity," how wilt thou "answer him for one of a thousand?" And if thou canst not answer him, in what language will he speak to thee? Lord, as things at present stand, I can expect no other language than that of condemnation. And what a condemnation is it! Let me reflect upon it. Let me read my sentence, before I hear it finally and irreversibly passed. I know he has recorded it in his word; and I know in the general, that the representation is made with a gracious design. I know that he would have us alarmed, that we may not be destroyed. Speak to me, therefore, O God, while thou speakest not for the last time, and in circumstances when thou wilt hear me no more. Speak in the language of effectual terror, so that it be not to speak me into final despair. And let thy word, however painful in its operation, "be quick and powerful, and sharper than any two-edged sword." Let me not vainly flatter myself: let me not be left a wretched prey to those who would prophecy smooth things to me, till I am sealed up under wrath, and feel thy justice piercing my soul, and "the poison of thine arrows drinking up all my spirits."

Before I enter upon the particular view, I know, in the general, that "it is a terrible thing to fall into the hands of the living God." O thou living God, in one sense I am already fallen into thy hands. I am become obnoxious to thy displeasure, justly obnoxious to it: and whatever thy sentence may be when it comes forth from thy presence, I must condemn myself, and justify thee. Thou

canst not treat me with more severity than mine iniquities have deserved; and how bitter soever that cup of trembling may be which thou shalt appoint for me, I give judgment against myself, that I deserve to wring out the very dregs of it.

---

## CHAPTER VI.

### THE SINNER SENTENCED.

The sinner called upon to hear his sentence, Sect. 1, 2. God's law does now in general pronounce a curse, 3. It pronounces death, 4. And being turned into hell, 5. The judgment-day shall come, 6. The solemnity of that grand process described, according to scriptural representations of it, 7, 8. With a particular illustration of the sentence, "Depart, accursed," &c. 9. The execution will certainly and immediately follow, 10. The sinner warned to prepare for enduring it, 11. The reflection of a sinner struck with the terror of this sentence.

1. HEAR, O sinner, and I will speak yet once more, as in the name of God, of God, thine Almighty Judge; who, if thou dost not attend to his servants, will ere long speak unto thee in a more immediate manner, with an energy and terror which thou shalt not be able to resist.

2. Thou hast been convicted, as in his presence. Thy pleas have been overruled; or rather, they have been silenced. It appears before God, it appears to thine own conscience, that thou hast nothing more to offer in arrest of judgment; therefore hear thy sentence, and summon up, if thou canst, all the powers of thy soul to bear the execution of it. "It is indeed a very small thing to be judged of man's

judgment; but he that now judgeth thee is the Lord." Hear, therefore, and tremble, while I tell thee how he will speak to thee; or rather, while I show thee, from express Scripture, how he doth even now speak, and what is the authentic and recorded sentence of his word; even of his word, who hath said, "Heaven and earth shall pass away; but not one tittle of my word shall ever pass away."

3. The law of God speaks, not to thee alone, O sinner, not to thee by any particular address; but, in a most universal language, it speaks to all transgressors, and levels its terrors against all offences, great or small, without any exception. And this is its language: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." This is its voice to the whole world; and this it speaks to thee. Its awful contents are thy personal concern, O reader; and thy conscience knows it. Far from continuing in all things that are written therein to do them, thou canst not but be sensible, that innumerable evils have encompassed thee about. It is then manifest, thou art the man whom it condemns; thou art even now cursed with a curse, as God emphatically speaks; with the curse of the Most High God; yea, all the curses which are written in the book of the law, are pointed against thee. God may righteously execute any of them upon thee in a moment; and though thou at present feelest none of them, yet, if infinite mercy doth not prevent, it is but a little while, and they will come into thy "bowels like water," till thou art burst asunder with them, and shall penetrate "like oil into thy bones."

4. Thus saith the Lord, "The soul that sinneth, it shall die." But thou hast sinned, and therefore thou art under a sentence of death. And, O unhappy creature, of what a death! What will the end of these things be? That the agonies of dissolving nature shall seize thee? that thy soul shall be torn away from thy languishing body, and thou return to the dust from whence thou wast taken? This is indeed one awful effect of sin. In these affecting characters has God, through all nations and all ages of men, written the awful register and memorial of his holy abhorrence of it, and righteous displeasure against it. But, alas! all this solemn pomp and horror of dying, is but the opening of the dreadful scene. It is but a rough kind of stroke, by which the fetters are knocked off, when the criminal is led out to torture and execution.

5. Thus saith the Lord, "The wicked shall be turned into hell, even all the nations that forget God." Though there be whole nations of them, their multitudes and their power shall be no defence to them. They shall be driven into hell together; into that flaming prison, which divine vengeance hath prepared; into Tophet, which is ordained of old, even for royal sinners as well as for others, so little can any human distinction protect! "He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, shall kindle it;" and the flaming torrent shall flow in upon it so fast, that it shall be turned into a sea of liquid fire; or, as the Scripture also expresses it, "a lake burning with fire and brimstone for ever and ever." This is the second

death; and the death to which thou, O sinner, by the word of God, art doomed.

6. And shall this sentence stand upon record in vain? Shall the law speak it, and the gospel speak it? And shall it never be pronounced more audibly? and will God never require and execute the punishment? He will, O sinner, require it; and he will execute it, though he may seem for a while to delay. For well dost thou know, that "he hath appointed a day, in which he will judge the world in righteousness, by that Man whom he hath ordained; of which he hath given assurance unto all men, in having raised him from the dead." And when God judgeth the world, O reader, whoever thou art, he will judge thee. And while I remind thee of it, I would also remember that he will judge me. And, "knowing the terror of the Lord, that I may deliver my own soul," I would, with all plainness and sincerity, labour to deliver thine.

7. I therefore repeat the solemn warning: Thou, O sinner, shalt stand before the judgment-seat of Christ. Thou shalt see that pompous appearance; the description of which is grown so familiar to thee, that the repetition of it makes no impression on thy mind. But surely, stupid as thou now art, the shrill trumpet of the archangel shall shake thy very soul; and if nothing else can awaken and alarm thee, the convulsions and flames of a dissolving world shall do it.

8. Dost thou really think, that the intent of Christ's final appearance is only to recover his people from the grave, and to raise them to glory and happiness? Whatever assurance thou hast that there

shall be a resurrection of the just, thou hast the same that there shall also be a resurrection of the unjust; that he shall separate the rising dead one from another, as a shepherd divideth the sheep from the goats, with equal certainty, and with infinitely greater ease. Or can you imagine, that he will only make an example of some flagrant and notorious sinners, when it is said, that "all the dead, both small and great, shall stand before God;" and that even he who knew not his master's will, and consequently seems, of all others, to have had the fairest excuse for his omission to obey it, yet even he, for that very omission, shall be beaten, though with fewer stripes? Or can you think, that a sentence to be delivered with so much pomp and majesty, a sentence by which the righteous judgment of God is to be revealed, and to have its most conspicuous and final triumph, will be inconsiderable; or the punishment to which it will consign the sinner be slight or tolerable? There would have been little reason to apprehend that, even if we had been left barely to our own conjectures what that sentence should be. But this is far from being the case: our Lord Jesus Christ, in his infinite condescension and compassion, has been pleased to give us a copy of the sentence, and, no doubt, a most exact copy; and the words which contain it are worthy of being inscribed on every heart. The King, amidst all the splendour and dignity in which he shall then appear, shall say unto those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" And "where the word of a king is, there is power"



indeed. And these words have a power which may justly animate the heart of the humble Christian, under the most overwhelming sorrow, and may fill him with "joy unspeakable, and full of glory." To be pronounced the blessed of the Lord! to be called to a kingdom! to the immediate, the everlasting inheritance of it! And of such a kingdom! so well prepared, so glorious, so complete, so exquisitely fitted for the delight and entertainment of such creatures so formed and so renewed, that it shall appear worthy the eternal counsels of God to have contrived it, worthy his eternal love to have prepared it, and to have delighted himself with the views of bestowing it upon his people. Behold, a blessed hope indeed! a lively glorious hope, to which we are "begotten again by the resurrection of Christ from the dead," and formed by the sanctifying influence of the Spirit of God upon our minds. But it is a hope, from which thou, O sinner, art at present excluded; and methinks that might be grievous: To reflect, "These gracious words shall Christ speak to some, to multitudes, but not to me! On me there is no blessedness pronounced: for me there is no kingdom prepared!" But is that all? Alas, sinner! our Lord hath given thee a dreadful counterpart to this. He hath told us what he will say to thee, if thou continuest what thou art; to thee and all the nations of the impenitent and unbelieving world, be they ever so numerous, be the rank of particular criminals ever so great. He shall say to the kings of the earth, who have been rebels against him, to "the great and rich men, and the chief captains, and the mighty men," as well as to "every

bond man, and every free man," of inferior rank, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." O pause upon these weighty words, that thou mayest enter into something of the importance of them!

9. He will say, "Depart!" You shall be driven from his presence with disgrace and infamy: from HIM, the source of life and blessedness, in a nearness to whom all the inhabitants of heaven continually rejoice. You shall depart "accursed." You have broken God's law, and its curse falls upon you; and you are, and shall be, under that curse, that abiding curse; from that day forward you shall be regarded by God, and all his creatures, as an accursed and an abominable thing; as the most detestable and the most miserable part of the creation: You shall go into fire; and, O consider, into what fire! Is it merely into one fierce blaze, which shall consume you in a moment, though with exquisite pain? That were terrible. But O such terrors are not to be named with these. Thine, sinner, is everlasting fire: it is that which our Lord hath in such awful terms described, as prevailing there, "where their worm dieth not, and the fire is not quenched;" and then says it a second time, "where their worm dieth not, and the fire is not quenched;" and again, in wonderful compassion, a third time, "where their worm dieth not, and the fire is not quenched:" Mark ix. Nor was it originally prepared, or principally intended for you: it was prepared for the devil and his angels; for those first grand rebels, who were immediately upon their fall doomed to it: and since you have taken part with them in their apostacy, you must sink with

them into that flaming ruin; and sink so much the deeper, as you have despised a Saviour who was never offered to them. These must be your companions, and your tormentors, with whom you must dwell for ever. And is it I that say this? or says not the law and the gospel the same? Does not the Lord Jesus expressly say it, who is "the faithful and true witness," even he who himself is to pronounce the sentence?

10. And when it is thus pronounced, and pronounced by him, shall it not also be executed? Who could imagine the contrary? who could imagine there should be all this pompous declaration, to fill the mind only with vain terror, and that this sentence should vanish into smoke? You may easily apprehend, that this would be a greater reproach to the divine administration, than if sentence were never to be passed. And therefore we might easily have inferred the execution of it, from the process of the preceding judgment. But, lest the treacherous heart of a sinner should deceive him with so vain a hope, the assurance of that execution is immediately added, in very memorable terms. It shall be done; it shall immediately be done. Then, on that very day, while the sound of it is yet in their ears, "the wicked shall go away into everlasting punishment:" and thou, O reader, whoever thou art, being found in their number, shall go away with them, shalt be driven on among all these wretched multitudes, and plunged with them into eternal ruin. The wide gates of hell shall be open to receive thee; they shall be shut against thee, for ever to enclose thee; and be fast barred, by the almighty hand of divine justice, to prevent all hope, all possibility of escape for ever.

11. And now, prepare thyself “to meet the Lord thy God;” summon up all the resolution of thy mind to endure such a sentence, such an execution as this; for he “will not meet thee as a man,” whose heart may sometimes fail him, when about to exert a needful act of severity, so that compassion may prevail against reason and justice. No, he will meet thee as a God, whose schemes and purposes are all immoveable as his throne. I therefore testify to thee in his name this day, that if God be true he will thus speak, and that if he be able he will thus act. And on supposition of thy continuance in thine impenitence and unbelief, thou art brought into this miserable case,—that if God be not either false or weak, thou art undone, thou art eternally undone!

*The REFLECTION of a Sinner, struck with the terror of this sentence.*

Wretch that I am! What shall I do? or whither shall I flee? “I am weighed in the balance, and am found wanting.” This is indeed my doom; the doom I am to expect from the mouth of Christ himself, from the mouth of him that died for the redemption of men. Dreadful sentence! and so much the more dreadful, when considered in that view! To what shall I look, to save me from it? To whom shall I call? Shall I say to the rocks, Fall upon me, and to the hills, Cover me? What shall I gain by that? Were I indeed overwhelmed with rocks and mountains, they could not conceal me from the notice of his eye; and his hand could reach me with as much ease there as any where else.

Wretch indeed that I am ! O that I had never been born ! O that I had never known the dignity and prerogative of the rational nature ! Fatal prerogative indeed, that renders me obnoxious to condemnation and wrath ! O that I had never been instructed in the will of God at all, rather than that, being thus instructed, I should have disregarded and transgressed it ! Would to God I had been allied to the meanest of the human race, to them that come nearest to the state of the brutes, rather than that I should have had my lot in cultivated life, amidst so many of the improvements of reason, and (dreadful reflection !) amidst so many of the advantages of religion too ! and thus to have perverted all to my own destruction ! O that God would take away this rational soul ! But, alas ! it will live for ever ; will live to feel the agonies of eternal death. Why have I seen the beauties and glories of a world like this, to exchange it for that flaming prison ? Why have I tasted so many of my Creator's bounties, to wring out at last the dregs of his wrath ? Why have I known the delights of social life and friendly converse, to exchange them for the horrid company of devils and damned spirits in Tophet ? Oh, who can dwell with them in devouring flames ? who can lie down with them in everlasting, everlasting, everlasting burnings ?

But whom have I to blame in all this, but myself ? What have I to accuse, but my own stupid incorrigible folly ? On what is all this terrible ruin to be charged, but on this one fatal cursed cause, that having broken God's law, I rejected his gospel too ?

Yet stay, O my soul, in the midst of all these

doleful foreboding complaints. Can I say that I have finally rejected the gospel? Am I not, to this day, under the sound of it? The sentence is not yet gone forth against me, in so determinate a manner as to be utterly irreversible. Through all this gloomy prospect, one ray of hope breaks in, and it is possible I may yet be delivered.

Reviving thought! Rejoice in it, O my soul, though it be with trembling; and turn immediately to that God, who, though provoked by ten thousand offences, has not yet sworn in his wrath, that thou shalt never be permitted to hold farther intercourse with him, or to enter into his rest.

I do then, O blessed Lord, prostrate myself in the dust before thee. I own I am a condemned and miserable creature. But my language is that of the humble publican: "God be merciful to me a sinner!" Some general and confused apprehensions I have of a way by which I may possibly escape. O God, whatever that way is, show it to me, I beseech thee. Point it out so plainly, that I may not be able to escape it. And, O reconcile my heart to it, be it ever so humbling; be it ever so painful!

Surely, Lord, I have much to learn; but be thou my teacher! Stay for a little thine uplifted hand; and, in thine infinite compassion, delay the stroke, till I inquire a little farther how I may finally avoid it!

## CHAPTER VII.

THE HELPLESS STATE OF THE SINNER UNDER  
CONDEMNATION.

The sinner urged to consider, how he can be saved from this impending ruin, Sect. 1, 2. (1) Not by any thing he can offer, 3. (2) Nor by any thing he can endure, 4. (3) Nor by any thing he can do in the course of future duty, 5. (4) Nor by any alliance with fellow-sinners, on earth, or in hell, 6—8. (5) Nor by any interposition or intercession of angels or saints, in his favour, 9. Hint of the only method, to be afterwards more largely explained, *ibid.* The lamentation of a sinner in this miserable condition.

I. SINNER, thou hast heard the sentence of God, as it stands upon record in his sacred and immutable word. And wilt thou lie down under it in everlasting despair? Wilt thou make no attempt to be delivered from it, when it speaks nothing less than eternal death to thy soul? If a criminal, condemned by human laws, has but the least shadow of hope that he may possibly escape, he is all attention to it. If there be a friend, who he thinks can help him, with what strong importunity does he entreat the interposition of that friend? And even while he is before the judge, how difficult is it often to force him away from the bar, while the cry of Mercy, mercy, mercy! may be heard, though it be ever so unseasonable? A mere possibility that it may make some impression, makes him eager in it, and unwilling to be silenced and removed.

2. Wilt thou not then, O sinner, ere yet execution is done, that execution which may perhaps be done this very day—wilt thou not cast about in thy thoughts, what measures may be taken for deliverance? Yet, what measures can be taken? Consider attentively, for it is an affair of moment. Thy wisdom, thy power, thy eloquence, or thine interests, can never be exerted on a greater occasion. If thou canst help thyself, do. If thou hast any secret source of relief, go not out of thyself for other assistance. If thou hast any sacrifice to offer; if thou hast any strength to exert; yea, if thou hast any allies on earth, or in the invisible world, who can defend or deliver thee, take thine own way, so that thou mayest but be delivered at all, that we may not see thy ruin. But say, O sinner, in the presence of God, what sacrifice thou wilt present, what strength thou wilt exert, what allies thou wilt have recourse to, on so urgent, so hopeless an occasion. For hopeless I must indeed pronounce it, if such methods are taken.

3. The justice of God is injured; hast thou any atonement to make to it? If thou wast brought to an inquiry and proposal, like that of the awakened sinner, “Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?” Alas! wert thou as great a prince as Solomon himself, and couldst thou indeed purchase such sacrifices as these, there would be no room to mention them. “Lebanon would not be sufficient to



burn, nor all the beasts thereof for a burnt-offering." Even under that dispensation, which admitted and required sacrifices in some cases, the blood of bulls and of goats, though it exempted the offender from farther temporal punishment, could not take away sin, nor prevail by any means to purge the conscience in the sight of God. And that soul that had done ought presumptuously, was not allowed to bring any sin-offering, or trespass-offering at all, but was condemned to die without mercy. Now, God and thine own conscience know, that thine offences have not been merely the errors of ignorance and inadvertency, but that thou hast sinned with a high hand in repeated aggravated circumstances, as thou hast acknowledged already. Shouldst thou add, with the wretched sinner described above, " Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" what could the blood of a beloved child do in such a case, but dye thy crimes so much the deeper, and add a yet unknown horror to them? Thou hast offended a Being of infinite majesty; and if that offence is to be expiated by blood, it must be by another kind of blood than that which flows in the veins of thy children, or in thine own.

4. Wilt thou then suffer thyself, till thou hast made full satisfaction? But where shall that satisfaction be made? Shall it be by any calamities to be endured in this mortal momentary life? Is the justice of God then esteemed so little a thing, that the sorrows of a few days should suffice to answer its demands? Or dost thou think of future sufferings in the invisible world? If thou dost, that is

not deliverance; and with regard to that, I may venture to say, when thou hast made full satisfaction thou wilt be released; when thou hast paid the utmost farthing of that debt, thy prison-doors shall be opened: in the mean time, thou must make thy bed in hell; and, O unhappy man! wilt thou lie down there with a secret hope that the moment will come, when the rigour of divine justice will not be able to inflict any thing more than thou hast endured, and when thou mayest claim thy discharge, as a matter of right? It would indeed be well for thee, if thou couldst carry down with thee such a hope, false and flattering as it is; but, alas! thou wilt see things in so just a light, that to have no comfort but this, will be eternal despair. That one word of thy sentence, “everlasting fire;” that one declaration, “the worm dieth not, and the fire is not quenched;” will be sufficient to strike such a thought into blank confusion, and to overwhelm thee with hopeless agony and horror.

5. Or do you think, that your future reformation and diligence in duty for the time to come, will procure your discharge from this sentence? Take heed, sinner, what kind of obedience thou thinkest of offering to a holy God. That must be spotless and complete which his infinite sanctity can approve and accept, if he consider thee in thyself alone: there must be no inconstancy, no forgetfulness, no mixture of sin attending it. And wilt thou, enfeebled as thou art by so much original corruption, and so many sinful habits contracted by innumerable actual transgressions, undertake to render such an obedience, and that for all the remainder of thy life?

In vain wouldst thou attempt it, even for one day. New guilt would immediately plunge thee into new ruin. But if it did not, if from this moment to the very end of thy life, all were as complete obedience as the law of God required from Adam in Paradise, would that be sufficient to cancel past guilt? Would it discharge an old debt, that thou hast not contracted a new one? Offer this to thy neighbour, and see if he will accept it for payment; and if he will not, wilt thou presume to offer it to thy God?

6. But I will not multiply words on so plain a subject. While I speak thus, time is passing away, death presses on, and judgment is approaching. And what can save thee from these awful scenes, or what can protect thee in them? Can the world save thee?—that vain delusive idol of thy wishes and pursuits, to which thou art sacrificing thine eternal hopes? Well dost thou know, that it will utterly forsake thee when thou needest it most; and that not one of its enjoyments can be carried along with thee into the invisible state; no, not so much as a trifle to remember it by—if thou couldst desire to remember so inconstant and so treacherous a friend as the world has been.

7. And when you are dead, or when you are dying, can your sinful companions save you? Is there any one of them, if he were ever so desirous of doing it, that can give unto God a ransom for you, to deliver you from going down to the grave, or from going down to hell? Alas! you will probably be so sensible of this, that when you lie on the border of the grave, you will be unwilling to see, or to converse with those that were once your favourite com-

panions. They will afflict you, rather than relieve you, even then: how much less can they relieve you before the bar of God, when they are overwhelmed with their own condemnation!

8. As for the powers of darkness, you are sure they will be far from any ability or inclination to help you. Satan has been watching and labouring for your destruction, and he will triumph in it. But if there could be any thing of an amicable confederacy between you, what would that be but an association in ruin? For the day of judgment for ungodly men, will also be the judgment of these rebellious spirits; and the fire into which thou, O sinner, must depart, is that which was "prepared for the devil and his angels."

9. Will the celestial spirits then save thee? Will they interpose their power, or their prayers, in thy favour? An interposition of power, when sentence is gone forth against thee, were an act of rebellion against heaven, which these holy and excellent creatures would abhor. And when the final pleasure of the Judge is known, instead of interceding in vain for the wretched criminal, they would rather, with ardent zeal for the glory of their Lord, and cordial acquiescence in the determination of his wisdom and justice, prepare to execute it. Yea, difficult as it may at present be to conceive it, it is a certain truth, that the servants of Christ, who now most tenderly love you, and most affectionately seek your salvation—not excepting those who are allied to you in the nearest bonds of nature, or of friendship—even they shall put their Amen to it. Now, indeed, their bowels yearn over you, and their eyes

pour out tears on your account; now they expostulate with you, and plead with God for you, if by any means, while yet there is hope, you may be plucked as a fire-brand out of the burning. But, alas! their remonstrances you will not regard; and as for their prayers, what should they ask for you? What but this—that you may see yourselves to be undone; and that, utterly despairing of any help from yourselves, or from any created power, you may lie before God in humility and brokenness of heart; that, submitting yourselves to his righteous judgment, and in an utter renunciation of all self-dependence, and of all creature-dependence, you may lift up an humble look towards him, as almost from the depths of hell, if peradventure he may have compassion upon you, and may himself direct you to that only method of rescue, which, while things continue as in present circumstances they are, neither earth, nor hell, nor heaven can afford you.

*The LAMENTATION of a Sinner in this miserable condition.*

O doleful, uncomfortable, helpless state! O wretch that I am, to have reduced myself to it! Poor, empty, miserable, and abandoned creature! Where is my pride, and the haughtiness of my heart? Where are my idol deities, whom I have loved and served, after whom I have walked, and whom I have sought, whilst I have been multiplying my transgressions against the Majesty of Heaven? Is there no heart to have compassion upon me? Is there no hand to save me? “Have pity upon me,

have pity upon me, O my friends! for the hand of God hath touched me," hath seized me. I feel it pressing me hard, and what shall I do? Perhaps they have pity upon me; but, alas! how feeble a compassion! Only if there be any where in the whole compass of nature any help, tell me where it may be found. O point it out! direct me towards it; or rather, confounded and astonished as my mind is, take me by the hand, and lead me to it.

O ye ministers of the Lord, whose office it is to guide and comfort distressed souls, take pity upon me! I fear I am a pattern of many other helpless creatures, who have the like need of your assistance. Lay aside your other cares, to care for my soul; to care for this precious soul of mine, which lies, as it were, bleeding to death, (if that expression may be used,) while you perhaps hardly afford me a look; or glancing an eye upon me, pass over to the other side. Yet, alas! in a case like mine, what can your interposition avail, if it be alone? If the Lord do not help me, how can ye help me?

O God of the spirits of all flesh! I lift up mine eyes unto thee, and cry unto thee as out of the belly of hell. I cry unto thee at least from the borders of it. Yet, while I lie before thee in this infinite distress, I know that thine almighty power and boundless grace can still find out a way for my recovery.

Thou art he whom I have most of all injured and affronted; and yet from thee alone must I now seek redress. "Against thee, thee only, have I sinned, and done evil in thy sight;" so that thou mightest be justified when thou speakest, and be

clear when thou judgest, though thou shouldst this moment adjudge me to eternal misery. And yet I find something that secretly draws me to thee, as if I might find rescue there, where I have deserved the most aggravated destruction. Blessed God, I have "destroyed myself, but in thee is my help," if there can be help at all.

I know in the general, that "thy ways are not as our ways, nor thy thoughts as our thoughts," but are as high above them as the heavens are above the earth. "Have mercy, therefore, upon me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies!" O point out the path to the city of refuge! O lead me thyself in the way everlasting! I know in general, that thy gospel is the only remedy: O teach thy servants to administer it! O prepare my heart to receive it! and suffer not, as in many instances, that malignity which has spread itself through all my nature, to turn that noble medicine into poison!

## CHAPTER VIII.

NEWS OF SALVATION BY CHRIST BROUGHT TO THE  
CONVINCED AND CONDEMNED SINNER.

The awful things which have hitherto been said, intended not to grieve, but to help, Sect. 1. After some reflections on the pleasure with which a minister of the gospel may deliver the message with which he is charged, 2. and some reasons for the repetition of what is in speculation so generally known, 3. the author proceeds briefly to declare the substance of these glad tidings; viz. That God, having, in his infinite compassion, sent his Son to die for sinners, is now reconcilable through him, 4—6. So that the most heinous transgression shall be entirely pardoned to believers, and they made completely and eternally happy, 7, 8. The sinner's reflection on this good news.

1. MY dear reader, it is the great design of the gospel, and wherever it is cordially received, it is the glorious effect of it, to fill the heart with sentiments of love; to teach us to abhor all unnecessary rigour and severity; and to delight, not in the grief, but in the happiness of our fellow-creatures. I can hardly apprehend how he can be a Christian, who takes pleasure in the distress which appears even in a brute, much less in that of a human mind; and especially in such distress as the thoughts I have been proposing must give, if there be any due attention to their weight and energy. I have often felt a tender regret, while I have been representing these things; and I could have wished from mine heart, that it had not been necessary to have placed them in so severe and so painful a light. But now I am addressing



myself to a part of my work, which I undertake with unutterable pleasure; and to that which indeed I had in view, in all those awful things which I have already been laying before you. I have been showing you, that, if you hitherto have lived in a state of impenitence and sin, you are condemned by God's righteous judgment, and have in yourself no spring of hope, and no possibility of deliverance. But I mean not to leave you under this sad apprehension, to lie down and die in despair, complaining of that cruel zeal which has tormented you before the time.

2. Arise, O thou dejected soul, that art prostrate in the dust before God, and trembling under the terrors of his righteous sentence; for I am commissioned to tell thee, that though thou hast destroyed thyself, in God is thine help. I bring thee good tidings of great joy, which delight mine own heart while I proclaim them, and will, I hope, reach and revive thine; even the tidings of salvation, by the blood and righteousness of the Redeemer. And I give it thee, for thy greater security, in the words of a gracious and forgiving God, that he is "in Christ reconciling the world unto himself, and not imputing unto them their trespasses."

3. This is the best news that ever was heard, the most important message that God ever sent to his creatures: and though I doubt not, but that living, as you have done, in a Christian country, you have heard it often, perhaps a thousand and a thousand times; I will, with all simplicity and plainness, repeat it to you again, and repeat it as if you had never heard it before. If thou, O sinner! shouldst now, for the first time, feel it, then will it be as a new

gospel unto thee, though so familiar to thine ear; nor shall it be grievous for me to speak what is so common, since to you it is safe and necessary. They who are most intimately and deeply acquainted with it, instead of being cloyed and satiated, will hear it with distinguished pleasure; and as for those who have hitherto slighted it, I am sure they had need to hear it again. Nor is it absolutely impossible, that some one at least may read these lines, who has never been clearly and fully instructed in this important doctrine, though his everlasting all depends on knowing and receiving it. I will therefore take care, that such a one shall not have it to plead at the bar of God, that, though he lived in a Christian country, he was never plainly and faithfully taught the doctrine of salvation by Jesus Christ, “the way, the truth, and the life,” by whom alone we come unto the Father.

4. I do therefore testify unto you this day, that the holy and gracious Majesty of heaven and earth, foreseeing the fatal apostacy into which the whole human race would fall, did not determine to deal in a way of strict and rigorous severity with us, so as to consign us over to universal ruin and inevitable damnation; but, on the contrary, he determined to enter into a treaty of peace and reconciliation, and to publish to all, whom the gospel should reach, the express offer of life and glory, in a certain method, which his infinite wisdom judged suitable to the purity of his nature, and the honour of his government. This method was, indeed, a most astonishing one, which, familiar as it is to our thoughts and our tongues, I cannot recollect and mention without great

amazement. He determined to send his own Son into the world, "the brightness of his glory, and the express image of his person," partaker of his own divine perfections and honours, to be not merely a teacher of righteousness, and a messenger of grace, but also a sacrifice for the sins of men: and would consent to his saving them, on no other condition but this, that he should not only labour, but die in the cause.

5. Accordingly, at such a period of time, as infinite wisdom saw most convenient, the Lord Jesus Christ appeared in human flesh; and after he had gone through incessant, and long-continued fatigues, and borne all the preceding injuries which the ingratitude and malice of men could inflict, he voluntarily "submitted himself to death, even the death of the cross:" and having been "delivered for our offences, was raised again for our justification." After his resurrection, he continued long enough on earth to give his followers most convincing evidences of it, and then ascended into heaven in their sight; and sent down his Spirit from thence upon his apostles, to enable them, in the most persuasive and authoritative manner, to preach the gospel: and he has given it in charge to them, and to those who, in every age, succeed them in this part of their office, that it should be published to every creature, that all who believe in it may be saved by virtue of its abiding energy, and the immutable power and grace of its divine Author, who is "the same yesterday, to-day, and for ever."

6. This gospel do I therefore now preach, and proclaim unto thee, O reader, with the sincerest de-

sire, that, through divine grace, it may, this very day, be salvation to thy soul! Know, therefore, and consider it, whosoever thou art, that as surely as these words are now before thine eyes, so sure it is, that the incarnate Son of God was made a spectacle to the world, and to angels, and to men; his back torn with scourges, his head with thorns, his limbs stretched out as on a rack, and nailed to the accursed tree; and in this miserable condition he was hung by his hands and his feet, as an object of public infamy and contempt. Thus did he die, in the midst of all the taunts and insults of his cruel enemies, who thirsted for his blood; and, which was the saddest circumstance of all, in the midst of these agonies, with which he closed the most innocent, perfect, and useful life that was ever spent on earth, he had not those supports of the divine presence, which sinful men have often experienced, when they have been suffering for the testimony of their conscience. They have often burst out into transports of joy and songs of praise, while their executioners have been glutting their hellish malice, and more than savage barbarity, by making their torments artificially grievous; but the crucified Jesus cried out, in the distress of his spotless and holy soul, “My God, my God, why hast thou forsaken me?”

7. Look upon our dear Redeemer; look up to this mournful, dreadful, yet, in one view, delightful spectacle; and then ask thine own heart, Do I believe that Jesus suffered and died thus? And why did he suffer and die? Let me answer in God’s own words: “He was wounded for our transgressions, he was bruised for our iniquities; and the chastise-

ment of our peace was upon him, that by his stripes we might be healed. It pleased the Lord to bruise him, and to put him to grief, when he made his soul an offering for sin: for the Lord laid on him the iniquity of us all." So that I may address you in the words of the apostle, "Be it known unto you, therefore, that through this man is preached unto you the forgiveness of sins;" as it was his command, just after he rose from the dead, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," the very place where his blood had so lately been shed in such a cruel manner. I do, therefore, testify to you, in the words of another inspired writer, that "Christ was made sin," that is, a sin-offering, "for us, though he knew no sin, that we might be made the righteousness of God in him;" that is, that through the righteousness he has fulfilled, and the atonement he has made, we might be accepted by God as righteous, and be not only pardoned, but received into his favour. "To you is the word of this salvation sent;" and to you, O reader, are the blessings of it even now offered by God, sincerely offered; so that, after all that I have said under the former heads, it is not your having broken the law of God that shall prove your ruin, if you do not also reject his gospel. It is not all those legions of sins, which rise up in battle array against you, that shall be able to destroy you, if unbelief do not lead them on, and final impenitency do not bring up the rear. I know that guilt is a timorous thing; I will therefore speak in the words of God himself, nor can any be more comfortable: "He that believeth on the Son, hath ever-

lasting life; and he shall never come into condemnation. There is therefore now no condemnation, no kind or degree of it, to them, to any of them, “who are in Christ Jesus, who walk not after the flesh, but after the Spirit.” You have, indeed, been a very great sinner, and your offences have truly been attended with most heinous aggravations; nevertheless you may rejoice in the assurance, that “where sin hath abounded, there shall grace much more abound;” that where “sin hath reigned unto death,” where it has had its most unlimited sway, and most unresisted triumph, there “shall righteousness reign to eternal life, through Jesus Christ our Lord.” That righteousness, to which on believing on him thou wilt be entitled, shall not only break those chains, by which sin is, as it were, dragging thee at its chariot wheels with a furious pace to eternal ruin; but it shall clothe thee with the robes of salvation, shall fix thee on a throne of glory, where thou shalt live and reign for ever among the princes of heaven; shalt reign in immortal beauty and joy, without one remaining scar of divine displeasure upon thee; without one single mark by which it could be known that thou hadst ever been obnoxious to wrath and a curse, except it be an anthem of praise to “the Lamb that was slain, and has washed thee from thy sins in his own blood.”

8. Nor is it necessary, in order to thy being released from guilt, and entitled to this high and complete felicity, that thou shouldst, before thou wilt venture to apply to Jesus, bring any good works of thine own to recommend thee to his acceptance. It is indeed true, that if thy faith be sincere, it will

certainly produce them : but I have the authority of the word of God to tell thee, that if thou this day sincerely believest in the name of the Son of God, thou shalt this day be taken under his care, and be numbered among those of his sheep, to whom he hath graciously declared, that he will give eternal life, and that they shall never perish. Thou hast no need therefore to say, “ Who shall go up into heaven, or who shall descend into the deep for me? For the word is nigh thee, in thy mouth, and in thine heart.” With this joyful message I leave thee; with this faithful saying, indeed “ worthy of all acceptance;” with this gospel, O sinner, which is my life; and which, if thou dost not reject it, will be thine too.

*The Sinner's REFLECTION on this good news.*

O my soul, how astonishing is the message which thou hast this day received ! I have indeed often heard it before ; and it is grown so common to me, that the surprise is not sensible. But reflect, O my soul, what it is thou hast heard ; and say, whether the name of the Saviour, whose message it is, may not well be called “ Wonderful, Counsellor,” when he displays before thee such wonders of love, and proposes to thee such counsels of peace ?

Blessed Jesus, is it indeed thus ! Is it not the fiction of the human mind ? Surely it is not. What human mind could have invented or conceived it ? Is it a plain, a certain fact, that thou didst leave the magnificence and joy of the heavenly world, in compassion to such a wretch as I ! O hadst thou, from

that height of dignity and felicity, only looked down upon me for a moment, and sent some gracious word to me for my direction and comfort, even by the least of thy servants, justly might I have prostrated myself in grateful admiration, and have kissed the very footsteps of him that published salvation. But didst thou condescend to be thyself the messenger! What grace had that been, though thou hadst but once in person made the declaration, and immediately returned back to the throne, from whence divine compassion brought thee down! But this is not all the triumph of thine illustrious grace. It not only brought thee down to earth, but kept thee here in a frail and wretched tabernacle, for long successive years: and, at length, it cost thee thy life, and stretched thee out as a malefactor upon the cross, after thou hadst borne insults and cruelty, which it may justly wound my heart so much as to think of. And thus thou hast atoned injured justice, and “redeemed me to God with thine own blood.”

What shall I say? “Lord, I believe, help thou mine unbelief!” It seems to put faith to the stretch, to admit what it indeed exceeds the utmost stretch of imagination to conceive. Blessed, for ever blessed be thy name, O thou Father of mercies, that thou hast contrived the way! Eternal thanks to the Lamb that was slain, and to that kind Providence that sent the word of this salvation to me! O let me not, for ten thousand worlds, receive the grace of God in vain! O impress this gospel upon my soul, till its saving virtue be diffused over every faculty! Let it not only be heard, and acknowledged, and professed, but felt! Make it thy power



to my eternal salvation, and raise me to that humble tender gratitude, to that active unwearied zeal in thy service, which becomes one to whom so much is forgiven, and forgiven upon such terms as those !

I feel a sudden glow in mine heart, while these tidings are sounding in mine ears : but, oh, let it not be a slight superficial transport ! O let not this, which I would fain call my Christian joy, be as that foolish laughter, with which I have been so madly enchanted, like the crackling blaze of thorns under a pot ! O teach me to secure this mighty blessing, this glorious hope, in the method which thou hast appointed ! and preserve me from mistaking the joy of nature, while it catches a glimpse of its rescue from destruction, for that consent of grace, which embraces and ensures the deliverance !

## CHAPTER IX.

## A MORE PARTICULAR ACCOUNT OF THE WAY BY WHICH THIS SALVATION IS TO BE OBTAINED.

An inquiry into the way of salvation by Christ being supposed, Sect. 1. The sinner is in general directed to repentance and faith, 2. and urged to give up all self-dependence, 3. and to seek salvation by free grace, 4. A summary of more particular directions is proposed, 5. (1) That the sinner should apply to Christ, 6. with a deep abhorrence of his former sins, 7. and a firm resolution of forsaking them, 8. (2) That he solemnly commit his soul into the hands of Christ, the great vital act of faith, 9. Which is exemplified at large, 10. (3) That he make it in fact the governing care of his future life to obey and imitate Christ, 11. This is the only method of obtaining gospel salvation, 12. The sinner deliberating on the expediency of accepting it.

1. I NOW consider you, my dear reader, as coming to me with the inquiry which the Jews once addressed to our Lord: "What shall we do, that we may work the works of God?" What method shall I take to secure that redemption and salvation, which I am told Christ has procured for his people? I would answer it as seriously and carefully as possible; as one that knows of what importance it is to you to be rightly informed; and that knows also, how strictly he is to answer to God, for the sincerity and care with which the reply is made. May I be enabled to speak as his oracle; that is, in such a manner, as faithfully to echo back what the sacred oracles teach!

2. And here, that I may be sure to follow the

safest guides, and the fairest examples, I must preach salvation to you, in the way of “repentance towards God, and of faith in our Lord Jesus Christ:” that good old doctrine which the apostles preached, and which no man can pretend to change, but at the peril of his own soul, and of theirs who attend to him.

3. I suppose that you are by this time convinced of your guilt and condemnation, and of your own inability to recover yourself. Let me nevertheless urge you to feel that conviction yet more deeply, and to impress it with yet greater weight upon your soul; that you have undone yourself, and that in yourself is not your help found. Be persuaded, therefore, expressly, and solemnly, and sincerely, to give up all self-dependence; which, if you do not guard against, will be ready to return secretly, before it be observed, and will lead you to attempt building up what you have just been destroying.

4. Be assured, that if ever you are saved, you must ascribe that salvation entirely to the free grace of God. If, guilty and miserable as you are, you are not only accepted but crowned, you must lay down your crown with all humble acknowledgment before the throne. “No flesh must glory in his presence; but he that glorieth, must glory in the Lord: for of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” And you must be sensible you are in such a state, as, having none of these in yourself, to need them in another. You must therefore be sensible, that you are ignorant and guilty, polluted and enslaved; or, as our Lord expresses it, with regard to some who were under a

Christian profession, that, as a sinner, “you are wretched, and miserable, and poor, and blind, and naked.”

5. If these views be deeply impressed upon your mind, you will be prepared to receive what I am now to say. Hear, therefore, in a few words, your duty, your remedy, and your safety; which consists in this: that you must apply to Christ, with a deep abhorrence of your former sins, and a firm resolution of forsaking them; forming that resolution in the strength of his grace, and fixing your dependence on him for your acceptance with God, even while you are purposing to do your very best, and when you have actually done the best you ever will do in consequence of that purpose.

6. The first and most important advice that I can give you in your present circumstances, is, that you look to Christ and apply yourself to him. And here, “say not in your heart, Who shall ascend into heaven, to bring him down to me?” or who shall raise me up thither, to present me before him? The blessed Jesus, by whom all things consist, by whom the whole system of them is supported, forgotten as he is by most that bear his name, is not far from any of us: nor could he have promised to have been “wherever two or three are met together in his name,” but in consequence of those truly divine perfections, by which he is every where present. Would you therefore, O sinner, desire to be saved? go to the Saviour. Would you desire to be delivered? look to that great Deliverer: and, though you should be so overwhelmed with guilt and shame, and fear and horror, that you should be incapable

of speaking to him, fall down in this speechless confusion at his feet, and behold him as “the Lamb of God, that taketh away the sins of the world.”

7. Behold him therefore with an attentive eye, and say whether the sight does not touch, and even melt thy very heart! Dost thou not feel what a foolish and what a wretched creature thou hast been; that for the sake of such low and sordid gratifications and interests, as those which thou hast been pursuing, thou shouldst thus kill the Prince of Life? Behold the deep wounds which he bore for thee, look on him whom thou hast pierced, and surely thou must mourn, unless thine heart be hardened into stone. Which of thy past sins canst thou reflect upon, and say, “For this it was worth my while thus to have injured my Saviour, and to have exposed the Son of God to sufferings!” And what future temptations can arise so considerable, that thou shouldst say, “For the sake of this, I will crucify my Lord again?” Sinner, thou must repent; thou must repent of every sin, and must forsake it; but if thou dost it to any purpose, I well know it must be at the foot of the cross. Thou must sacrifice every lust, even the dearest; though it should be like a right hand, or a right eye; and therefore, that thou mayest, if possible, be animated to it, I have led thee to that altar on which Christ himself was sacrificed for thee, “an offering of a sweet-smelling savour.” Thou must “yield up thyself to God, as one alive from the dead:” and therefore I have showed thee at what a price he purchased thee; for “thou wast not redeemed with corruptible things, as silver and gold, but with the precious blood of the

Son of God, that Lamb without blemish and without spot." And now I would ask thee, as before the Lord, What does thine own heart say to it? Art thou grieved for thy former offences? Art thou willing to forsake thy sins? Art thou willing to become the cheerful, thankful servant of Him who hath purchased thee with his own blood?

8. I will suppose such a purpose as this rising in thine heart. How determinate it is, and how effectual it may be, I know not: what different views may arise hereafter, or how soon the present sense may wear off. But this I assuredly know, that thou wilt never see reason to change these views: for however thou mayest alter, "the Lord Jesus Christ is the same yesterday, to-day, and for ever." And the reasons that now recommend repentance and faith, as fit and necessary, will continue invariable, as long as the perfections of the blessed God are the same, and as long as his Son continues the same.

9. But while you have these views, and these purposes, I must remind you, that this is not all which is necessary to your salvation. You must not only purpose, but as God gives opportunity, you must act, as those who are convinced of the evil of sin, and of the necessity and excellence of holiness. And that you may be enabled to do so in other instances, you must, in the first place, and as the first great work of God, (as our Lord himself calls it,) "believe on him whom God hath sent:" you must confide in him; must commit your soul into the hands of Christ, to be saved by him in his own appointed method of salvation. This is the great act of saving faith; and I pray God, that you may ex-

perimentally know what it means; so as to be able to say with the apostle Paul, in the near views of death itself, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him until that day;" that great decisive day, which, if we are Christians, we have always in view. To this I would urge you; and O that I could be so happy as to engage you to it, while I am illustrating it in this and the following addresses! Be assured, you must not apply yourselves immediately to God, as absolutely or in himself considered, in the neglect of a Mediator. It will neither be acceptable to him, nor safe for you, to rush into his presence, without any regard to his own Son, whom he hath appointed to introduce sinners to him. And if you come otherwise, you come as one who is not a sinner. The very manner of presenting the address will be interpreted as a denial of that guilt with which he knows you are chargeable: and therefore he will not admit you, nor so much as look upon you. And accordingly our Lord, knowing how much every man living was concerned in this, says, in the most universal terms, "No man cometh unto the Father but by me."

10. Apply therefore to this glorious Redeemer, amiable (as he will appear to every believing eye) in the blood which he shed upon the cross, and in the wounds which he received there. Go to him, O sinner! this day, this moment, with all thy sins about thee. Go, just as thou art; for if thou wilt never apply to him till thou art first righteous and holy, thou wilt never be righteous and holy at all; nor canst be so on this supposition, unless there were

some way of being so without him; and then there would be no occasion for applying to him for righteousness and holiness. It were indeed as if it should be said, that a sick man should defer his application to a physician, till his health is recovered. Let me therefore repeat it without offence; go to him just as thou art, and say, (O that thou mayest this moment be enabled to say it from thy very soul!) “Blessed Jesus, I am surely one of the most sinful, and one of the most miserable creatures, that ever fell prostrate before thee: nevertheless I come, because I have heard that thou didst once say, ‘Come unto me all ye that labour, and are heavy laden, and I will give you rest.’ I come, because I have heard that thou didst graciously say, ‘Him that cometh unto me, I will in nowise cast out.’ O thou Prince of Peace! O thou King of Glory! I am a condemned, miserable sinner. I have ruined my own soul, and am condemned for ever, if thou dost not help me and save me. I have broken thy Father’s law, and thine, for thou art one with him. I have deserved condemnation and wrath; and I am, even at this very moment, under a sentence of everlasting destruction: a destruction which will be aggravated by all the contempt which I have cast upon thee, O thou bleeding Lamb of God! for I cannot, and I will not, dissemble it before thee, that I have wronged thee, most basely and ungratefully wronged thee, under the character of a Saviour, as well as of a Lord. But now I am willing to submit to thee; and I have brought my poor trembling soul to lodge it in thine hands, if thou wilt condescend to receive it; and if thou dost not, it must perish. O Lord,



I lie at thy feet! stretch out ‘thy golden sceptre, that I may live!’ Yea, ‘if it please the King, let the life of my soul be given me at my petition!’ I have no treasure wherewith to purchase it; I have no equivalent to give thee for it: but if that compassionate heart of thine can find a pleasure in saving one of the most distressed creatures under heaven, that pleasure thou mayest here find. O Lord! I have foolishly attempted to be mine own saviour; but it will not do. I am sensible the attempt is vain; and therefore I give it over, and look unto thee. On thee, blessed Jesus! who art sure and steadfast, do I desire to fix my anchor. On thee, as the only sure foundation, would I build my eternal hopes. To thy teaching, O thou unerring Prophet of the Lord, would I submit; be thy doctrines ever so mysterious, it is enough for me that thou thyself hast said it. To thine atonement, obedience, and intercession, O thou holy and ever acceptable High Priest, would I trust. And to thy government, O thou exalted Sovereign, would I yield a willing, delightful subjection: in token of reverence and love, I kiss the Son; I kiss the ground before his feet. I admit thee, O my Saviour, and welcome thee with unutterable joy, to the throne in my heart. Ascend it, and reign there for ever! Subdue mine enemies, O Lord, for they are thine: and make me thy faithful and zealous servant; faithful to death, and zealous to eternity.”

11. Such as this must be the language of your heart before the Lord. But then remember, that in consequence thereof, it must be the language of your life too. The unmeaning words of the lips

would be a vain mockery. The most affectionate transport of the passions, should it be transient and ineffectual, would be but like a blaze of straw, presented instead of incense at his altar. With such humility, with such love, with such cordial self-dedication and submission of soul, must thou often prostrate thyself in the presence of Christ; and then thou must go away, and keep him in thy view; must go away, and live unto God through him, denying ungodliness and worldly lusts, and behaving thyself soberly, righteously, and godly, in this vain ensnaring world. You must make it your care, to show your love by obedience, by forming yourself as much as possible, according to the temper and manner of Jesus, in whom you believe. You must make it the great point of your ambition, and a nobler view you cannot entertain, to be a living image of Christ; that so far as circumstances will allow, even those who have heard and read but little of him, may, by observing you, in some measure see and know what kind of a life that of the blessed Jesus was. And this must be your constant care, your prevailing character, as long as you live. You must follow him whithersoever he leads you; must follow, with a cross on your shoulder, when he commands you to take it up; and so must be faithful even unto death, expecting the crown of life.

12. This, so far as I have been able to learn from the word of God, is the way to safety and glory; the surest, the only way you can take. It is the way which every faithful minister of Christ has trod, and is treading; and the way to which, as he tenders the salvation of his own soul, he must direct

others. We cannot, we would not alter it in favour of ourselves, or of our dearest friends. It is the way in which alone, so far as we can judge, it becomes the blessed God to save his apostate creatures. And therefore, reader, I beseech and entreat you seriously to consider it; and let your own conscience answer, as in the presence of God, whether you are willing to acquiesce in it or not. But know, that to reject it, is thine eternal death. For as "there is no other name under heaven given among men whereby we can be saved," but this of Jesus of Nazareth, so there is no other method but this, in which Jesus himself will save us.

*The Sinner DELIBERATING on the expediency of falling in with this method of salvation.*

Consider, O my soul, what answer wilt thou return to such proposals as these! Surely, if I were to speak the first dictate of this corrupt and degenerate heart, it would be, "This is a hard saying, and who can hear it?" To be thus humbled, thus mortified, thus subjected! To take such a yoke upon me, and to carry it as long as I live! To give up every darling lust, though dear to me as a right eye, and seemingly necessary as a right hand! To submit, not only my life, but my heart, to the command and discipline of another! To have a master there, and such a master, as will control many of its favourite affections, and direct them quite into another channel? A master, who himself represents his commands, by taking up the cross and following him! To adhere to the strictest rules of

godliness and sobriety, of righteousness and truth; not departing from them, in any allowed instance, great or small, upon any temptation, for any advantage, to escape any inconvenience or evil, no, not even for the preservation of life itself; but upon a proper call of providence, to act as if I hated even my own life! Lord, it is hard to flesh and blood! and yet I perceive and feel there is one demand yet harder than this.

With all these precautions, with all these mortifications, the pride of my nature would find some inward resource of pleasure, might I but secretly think that I had been my own saviour; that my own wisdom, and my own resolution, had broken the bands and chains of the enemy; and that I had drawn out of my own treasures the price with which my redemption was purchased. But must I lie down before another, as guilty and condemned, as weak and helpless; and must the obligation be multiplied, and must a mediator have his share too? Must I go to the cross for my salvation, and seek my glory from the infamy of that? Must I be stripped of every pleasing pretence to righteousness, and stand, in this respect, upon a level with the vilest of men? stand at the bar amongst the greatest criminals, pleading guilty with them, and seeking deliverance by that very act of grace whereby they have obtained it?

I dare not deliberately say, this method is unreasonable. My conscience testifies, that I have sinned, and cannot be justified before God, as an innocent and obedient creature. My conscience tells me, that all these humbling circumstances are

fit; that it is fit a convicted criminal should be brought upon his knees; that a captive rebel should give up the weapons of his rebellion, and bow before his sovereign, if he expect his life. Yea, my reason, as well as my conscience, tells me, that it is fit and necessary that, if I am saved at all, I should be saved from the power and love of sin, as well as from the condemnation of it; and that, if sovereign mercy gives me a new life, after having deserved eternal death, it is most fit I should “yield myself to God, as alive from the dead.” But, “O wretched man that I am, I feel a law in my members that wars against the law of my mind,” and opposes the conviction of my reason and conscience. Who shall deliver me from this bondage? Who shall make me willing to do that, which I know in my own soul to be most expedient? O Lord, subdue my heart, and let it not be drawn so strongly one way, while the nobler powers of my mind would direct it another! Conquer every licentious principle within, that it may be my joy to be so wisely governed and restrained! Especially, subdue my pride, that lordly corruption, which so ill suits an impoverished and a condemned creature; that thy way of salvation be made amiable to me, in proportion to the degree in which it is humbling! I feel a disposition to linger in Sodom; but O be merciful to me, and pull me out of it before the storms of thy flaming vengeance fall, and there be no more escaping!

## CHAPTER X.

THE SINNER SERIOUSLY URGED AND ENTREATED  
TO ACCEPT OF SALVATION IN THIS WAY.

Since many who have been impressed with these things, suffer the impression to wear off in vain, Sect. 1. Strongly as the case speaks for itself, sinners are to be entreated to accept this salvation, 2. Accordingly, the reader is entreated, (1) By the majesty and mercy of God, 3. (2) By the dying love of our Lord Jesus Christ, 4. (3) By the regard due to fellow-creatures, 5. (4) By the worth of his own immortal soul, 6. The matter is solemnly left with the reader, as before God, 7. The sinner yielding to these entreaties, and declaring his acceptance of salvation by Christ.

1. THUS far have I often known convictions and impressions to arise, (if I might judge by the strongest appearances,) which, after all, have worn off again. Some unhappy circumstances of external temptation, ever joined by the inward reluctance of an unsanctified heart to this holy and humbling scheme of redemption, has been the ruin of multitudes. And, through the deceitfulness of sin, they have been hardened, till they seem to have been "utterly destroyed, and that without remedy." And therefore, O thou immortal creature, who art now reading these lines, I beseech thee, that, while affairs are in this critical situation, while there are these balancings of mind, between accepting and rejecting that glorious gospel, which, in the integrity of my heart, I have now been laying before you, you would once more give me an attentive audience,

while I plead in God's behalf, (shall I say?) or rather in your own: while, "as an ambassador from Christ, and as though God did beseech you by me, I pray you, in Christ's stead," that you would "be reconciled to God;" and would not, after these awakenings and these inquiries, by a madness which it will surely be the doleful business of a miserable eternity to lament, reject this compassionate counsel of God towards you.

2. One would indeed imagine, there should be no need of importunity here. One would conclude, that as soon as perishing sinners are told, that an offended God is ready to be reconciled; that he offers them a full pardon for all their aggravated sins; yea, that he is willing to adopt them into his family now, that he may at length admit them into his heavenly presence; all should, with the utmost readiness and pleasure, embrace so kind a message, and fall at his feet in speechless transports of astonishment, gratitude, and joy. But, alas! we find it much otherwise. We see multitudes quite unmoved, and the impressions which are made on many more are feeble and transient. Lest it should be thus with you, O reader, let me urge the message with which I have the honour to be charged: let me entreat you to be reconciled to God, and to accept of pardon and salvation in the way in which it is so freely offered to you.

3. I entreat you, by the majesty of that God, in whose name I come, whose voice fills all heaven with reverence and obedience. He speaks not in vain to legions of angels: but if there could be any contention among those blessed spirits, it would be, who should be first to execute his commands. O let him

not speak in vain to a wretched mortal ! I entreat you, by the terrors of his wrath, who could speak to you in thunder; who could, by one single act of his will, cut off this precarious life of yours, and send you down to hell. I beseech you by his mercies, by his tender mercies; by the bowels of his compassion, which still yearn over you, as those of a parent over a dear son, over a tender child, whom, notwithstanding his former ungrateful rebellion, he earnestly remembers still. I beseech and entreat you, by all his paternal goodness, that you do not, as it were, compel him to lose the character of the gentle parent, in that of the righteous judge: so that (as he threatens with regard to those whom he had just called his sons and daughters) a fire shall be kindled in his anger, which “shall burn unto the lowest hell.”

4. I beseech you farther, by the name and love of our dying Saviour. I beseech you, by all the condescension of his incarnation; by that poverty to which he voluntarily submitted, that you might be enriched with eternal treasures; by all the gracious invitations which he gave, which still sound in his words, and still coming, as it were, warm from his heart, are “sweeter than honey, or the honey-comb.” I beseech you, by all his glorious works of power and of wonder, which were also works of love. I beseech you, by the memory of the most benevolent person, and the most generous friend. I beseech you, by the memory of what he suffered, as well as of what he said and did; by the agony which he endured in the garden, when his body was covered with a dew of blood. I beseech you, by all that



tender distress which he felt, when his dearest friends forsook him and fled, and his blood-thirsty enemies dragged him away, like the meanest of slaves, and like the vilest of criminals. I beseech you, by the blows and bruises, by the stripes and lashes, which this injured Sovereign endured while in their rebellious hands; by the shame of spitting, from which he hid not that kind and venerable countenance. I beseech you, by the purple robe, the sceptre of reed, and the crown of thorns, which this King of Glory wore, that he might set us among the princes of heaven. I beseech you, by the heavy burden of the cross, under which he panted, and toiled, and fainted, in the painful way to Golgotha, that he might free us from the burden of our sins. I beseech you, by the remembrance of those rude nails, that tore the veins and arteries, the nerves and tendons, of those sacred hands and feet; and by that invincible, that triumphant goodness, which, while the iron pierced his flesh, engaged him to cry out, "Father, forgive them; for they know not what they do." I beseech you, by that unutterable anguish which he bore, when lifted up upon the cross, and extended there as on a rack, for six painful hours, that you open your heart to those attractive influences, which have drawn to him thousands and ten thousands. I beseech you, by all that insult and derision which the Lord of Glory bore there; by that parching thirst which could hardly obtain the relief of vinegar; by that doleful cry, so astonishing in the mouth of the only-begotten of the Father, "My God, my God! why hast thou forsaken me?" I beseech you, by that grace that subdued and pardoned a dying male-

factor ; by that compassion for sinners, by that compassion for you, which wrought in his heart, long as its vital motion continued, and which ended not when he bowed his head, saying, “ It is finished, and gave up the ghost.” I beseech you, by the triumphs of that resurrection, by which he was “ declared to be the Son of God with power, by the Spirit of holiness” which wrought to accomplish it ; by that gracious tenderness which attempered all those triumphs, when he said to her out of whom he had cast seven devils, concerning his disciples who had treated him so basely, “ Go, tell my brethren, I ascend unto my Father, and your Father ; unto my God, and your God.” I beseech you, by that condescension with which he said to Thomas, when his unbelief had made such an unreasonable demand, “ Reach hither thy finger, and behold my hands ; and reach hither thine hand, and thrust it into my side ; and be not faithless, but believing.” I beseech you, by that generous and faithful care of his people, which he carried up with him to the regions of glory, and which engaged him to send down his Spirit, in that rich profusion of miraculous gifts, to spread the progress of his saving word. I beseech you, by that voice of sympathy and power, with which he said to Saul, while injuring his church, “ Saul, Saul, why persecutest thou me ?” by that generous goodness which spared that prostrate enemy, when he lay trembling at his feet, and raised him to so high a dignity, as to be not inferior to the very chiefest apostles. I beseech you, by the memory of all that Christ hath already done, by the expectation of all he will farther do for his people. I beseech you,

at once, by the sceptre of his grace, and by the sword of his justice, with which all his incorrigible enemies shall be slain before him, that you do not trifle away these precious moments, while his Spirit is thus breathing upon you; that you do not lose an opportunity which may never return, and on the improvement of which your eternity depends.

5. I beseech you, by all the bowels of compassion which you owe to the faithful ministers of Christ; who are studying and labouring, preaching and praying, wearing out their time, exhausting their strength, and, very probably, shortening their lives, for the salvation of your soul, and of souls like yours. I beseech you, by the affection with which all that love our Lord Jesus Christ in sincerity, long to see you brought back to him. I beseech you, by the friendship of the living, and by the memory of the dead; by the ruin of those who have trifled away their days, and are perished in their sins, and by the happiness of those who have embraced the gospel, and are saved by it. I beseech you, by the great expectation of that important day, when the Lord Jesus shall be revealed from heaven; by the terrors of a dissolving world; by the sound of the archangel's trumpet; and of that infinitely more awful sentence, "Come, ye blessed," and "Depart, ye cursed," with which that awful solemnity shall close.

6. I beseech you, finally, by your own precious and immortal soul; by the sure prospect of a dying bed, or of a sudden surprise into the invisible state; and as you would feel one spark of comfort in your departing spirit, when your flesh and your heart are failing. I beseech you, by your own personal ap-

pearance before the tribunal of Christ, (for a personal appearance it must be, even to them who now sit on thrones of their own;) by all the transports of the blessed, and by all the agonies of the damned, the one or the other of which must be your everlasting portion. I affectionately entreat and beseech you, in the strength of all these united considerations, as you will answer it to me, who may, in that day, be summoned to testify against you; and, which is unspeakably more, as you will answer it to your own conscience, as you will answer it to the Eternal Judge, that you dismiss not these thoughts, these meditations, and these cares, till you have brought matters to a happy issue; till you have made a resolute choice of Christ, and his appointed way of salvation, and till you have solemnly devoted yourself to God, in the bonds of an everlasting covenant.

7. And thus I leave the matter before you, and before the Lord. I have told you my errand; I have discharged my embassy. Stronger arguments I cannot use; more endearing and more awful considerations I cannot suggest. Choose, therefore, whether you will go out, as it were, clothed in sackcloth, to cast yourself at the feet of Him who now sends you these equitable and gracious terms of peace and pardon; or whether you will hold it out till he appears, sword in hand, to reckon with you for your treasons and your crimes, and for this neglected embassy among the rest of them. Fain would I hope for the best: nor can I believe, that this labour of love shall be so entirely unsuccessful, that not one soul shall be brought to the foot of Christ in cordial submission and humble faith. "Take with you,

therefore, words, and turn unto the Lord;" and O that those which follow, might, in effect at least, be the genuine language of every one that reads them!

*The Sinner yielding to these entreaties, and declaring his acceptance of salvation by Christ.*

Blessed Lord, it is enough! It is too much. Surely there needs not this variety of argument, this importunity of persuasion, to court me to be happy, to prevail on me to accept of pardon, of life, of eternal glory. Compassionate Saviour, my soul is subdued; so that, I trust, the language of thy grief is become that of my penitence, and I may say, "My heart is melted like wax in the midst of my bowels."

O gracious Redeemer! I have already neglected thee too long. I have too often injured thee; have crucified thee afresh by my guilt and impenitence, as if I had taken pleasure in putting thee to an open shame. But my heart now bows itself before thee, in humble unfeigned submission. I desire to make no terms with thee but these,—that I may be entirely thine. I cheerfully present thee with a blank, entreating thee that thou wilt do me the honour to signify upon it what is thy pleasure. Teach me, O Lord, what thou wouldst have me to do! For I desire to learn the lesson, and to learn it that I may practise it. If it be more than my feeble powers can answer, thou wilt, I hope, give me more strength; and in that strength I will serve thee. O receive a soul, which thou hast made willing to be thine!

No more, O blessed Jesus, no more is it neces-

sary to beseech and entreat me. Permit me rather to address myself to thee, with all the importunity of a perishing sinner, that at length sees and knows there is salvation in no other. Permit me now, Lord, to come and throw myself at thy feet, like a helpless outcast, that has no shelter but in thy generous compassion! like one pursued by the avenger of blood, and seeking earnestly an admittance into "the city of refuge."

"I wait for the Lord, my soul doth wait, and in thy word do I hope," that thou wilt receive me graciously. My soul confides in thy goodness, and adores it. I adore the patience which has borne with me so long; and the grace that now makes me heartily willing to be thine; to be thine on thine own terms, thine on any terms. O secure this treacherous heart to thyself! O unite me to thee in such inseparable bonds, that none of the allurements of flesh and blood, none of the vanities of an insnaring world, none of the solicitations of sinful companions, may draw me back from thee, and plunge me into new guilt and ruin! "Be surety, O Lord, for thy servant for good," that I may still keep my hold on thee, and so on eternal life; till at length I know more fully, by joyful and everlasting experience, how complete a Saviour thou art! Amen.

## CHAPTER XI.

A SOLEMN ADDRESS TO THOSE WHO WILL NOT BE  
PERSUADED TO FALL IN WITH THE DESIGN OF  
THE GOSPEL.

Universal success not to be expected. Sect. 1. Yet, as unwilling absolutely to give up any, the author addresses, (1) To those who doubt of the truth of Christianity, urging an inquiry into its evidences, and directing to proper methods for that purpose, 2—4. (2) To those who determine to give it up without farther examination, 5. And presume to set themselves to oppose it, 6. (3) To those who speculatively assent to Christianity as true, and yet will sit down without any practical regard to its most important and acknowledged truths. Such are dismissed with a representation of the absurdity of their conduct on their own principles, 7, 8. with a solemn warning of its fatal consequences, 9, 10. and a compassionate prayer introduced, 11. which concludes the chapter, and this part of the work.

1. I WOULD humbly hope, that the preceding chapters will be the means of awakening some stupid and insensible sinners; the means of convincing them of their need of gospel-salvation, and of engaging some cordially to accept it. Yet I cannot flatter myself so far, as to hope this should be the case with regard to all into whose hands this book shall come. What am I, alas, better than my fathers; or better than my brethren, who have in all ages been repeating their complaint, with regard to multitudes, that they “have stretched out their hand all day long to a disobedient and gainsaying people?” Many

such may, perhaps, be found in the number of my readers; many, on whom neither considerations of terror, nor of love, will make any deep and lasting impression: many who, as our Lord learned by experience to express it, “when we pipe to them, will not dance; and when we mourn unto them, will not lament.” I can say no more to persuade them, if they make light of what I have already said. Here therefore we must part: in this chapter I must take my leave of them; and, O that I could do it in such a manner, as to fix, at parting, some conviction upon their hearts; that though I seem to leave them for a little while, and send them back to review again the former chapters, as those in which alone they have any present concern, they might soon, as it were, overtake me again, and find a suitableness in the remaining part of this discourse, which at present they cannot possibly find. Unhappy creatures! I quit you as a physician quits a patient whom he loves, and is just about to give over as incurable. He returns again and again, and re-examines the several symptoms, to observe whether there be not some one of them more favourable than the rest, which may encourage a renewed application.

2. So would I once more return to you. You do not find in yourself any disposition to embrace the gospel, to apply yourself to Christ, to give yourself up to the service of God, and to make religion the business of your life. But, if I cannot prevail upon you to do this, let me engage you, at least, to answer me, or rather to answer your own conscience, Why will you not do it? Is it owing to any secret disbelief of the great principles of religion? If it



be, the case is different from what I have yet considered, and the cure must be different. This is not a place to combat with the scruples of infidelity. Nevertheless, I would desire you seriously to inquire how far those scruples extend. Do they affect only some particular doctrines of the gospel, on which my argument hath turned? Or do they affect the whole Christian revelation? Or do they reach yet further, and extend themselves to natural religion as well as revealed, so that it should be a doubt with you, whether there be any God, and providence, and future state, or not? As these cases are all different, so it will be of great importance to distinguish the one from the other, that you may know on what principles to build as certain, in the examination of those concerning which you are yet in doubt. But whatever these doubts are, I would farther ask you, how long have they continued, and what method have you taken to get them resolved? Do you imagine that, in matters of such moment, it will be an allowable case for you to trifle on, neglecting to inquire into the evidence of these things, and then plead your not being satisfied in that evidence, as an excuse for not acting according to them? Must not the principles of common sense assure you, that if these things be true, (as when you talk of doubting about them, you acknowledge it, at least, possible they may,) they are of infinitely greater importance than any of the affairs of life, whether of business or pleasure, for the sake of which you neglect them? Why then do you continue indolent and unconcerned from week to week, and from month to month, which probably conscience tells you is the case?

3. Do you ask, what method you should take to be resolved? It is no hard question. Open your eyes: set yourself to think: let conscience speak; and verily do I believe, that if it be not seared in an uncommon degree, you will find shrewd forebodings of the certainty both of natural and revealed religion, and of the absolute necessity of repentance, faith, and holiness, to a life of future felicity. If you are a person of any learning, you cannot but know, by what writers, and in what treatises these great truths are defended. And if you are not, you may find, in almost every town and neighbourhood, persons capable of informing you in the main evidences of Christianity, and of answering such scruples against it as unlearned minds may have met with. Set yourself then, in the name of God, immediately to consider the matter. If you study at all, bend your studies close this way; and trifle not with mathematics, or poetry, or history, or law, or physic, (which are all comparatively light as a feather,) while you neglect this. Study the argument, as for your life; for much more than life depends on it. See how far you are satisfied, and why that satisfaction reaches no farther. Compare evidences on both sides. And, above all, consider the design and tendency of the New Testament. See to what it will lead you, and all them that cordially obey it; and then say, whether it be not good. And consider, how naturally its truth is connected with its goodness. Trace the character and sentiments of its authors, whose living image (if I may be allowed the expression) is still preserved in their writings. And then ask your own heart, Can you think this was a

forgery, an impious and cruel forgery? For such it must have been, if it were a forgery at all; a scheme to mock God, and to ruin men, even the best of men, such as revered conscience, and would abide all extremities for what they apprehended to be truth. Put the question to your own heart, Can I in my conscience believe it to be such an imposture? Can I look up to an omniscient God, and say, O Lord, thou knowest that it is in reverence to thee, and in love to truth and virtue, that I reject this book, and the method to happiness here laid down?

4. But there are difficulties in the way. And what then? Have those difficulties never been cleared? Go to the living advocates for Christianity, to those of whose abilities, candour, and piety, you have the best opinion, if your prejudices will give you leave to have a good opinion of any such; tell them your difficulties: hear their solutions: weigh them seriously, as those who know they must answer it to God: and, while doubts continue, follow the truth as far as it will lead you, and, take heed that you do not "imprison it in unrighteousness." Nothing appears more inconsistent and absurd, than for a man solemnly to pretend dis-satisfaction in the evidences of the gospel, as a reason why he cannot in conscience be a thorough Christian; when yet, at the same time, he violates the most apparent dictates of reason and conscience, and lives in vices condemned even by the heathens. O sirs, Christ has judged concerning such, and judged most righteously and most wisely: "They do evil, and therefore they hate the light, neither come they to the

light, lest their deeds should be made manifest, and be reproved." But there is a light that will make manifest and reprove their works, to which they shall be compelled to come, and the painful scrutiny of which they shall be forced to abide.

5. In the mean time, if you are determined to inquire no farther into the matter now, give me leave, at least, from a sincere concern that you may not heap upon your head more aggravated ruin, to entreat you, that you would be cautious how you expose yourself to yet greater danger, by what you must yourself own to be unnecessary,—I mean, attempts to prevent others from believing the truth of the gospel. Leave them, for God's sake, and for your own, in possession of those pleasures and those hopes, which nothing but Christianity can give them; and act not, as if you were solicitous to add to the guilt of an infidel the tenfold damnation, which they who have been the perverters and destroyers of the souls of others must expect to meet, if that gospel which they have so adventurously opposed, shall prove, as it certainly will, a serious, and to them a dreadful truth.

6. If I cannot prevail here, but the pride of displaying a superiority of understanding should bear on such a reader, even in opposition to his own favourite maxims of the innocence of error, and the equality of all religions consistent with social virtue, to do his utmost to trample down the gospel with contempt; I would however dismiss him with one proposal, which I think the importance of the affair may fully justify. If you have done with your examination into Christianity, and determine to live

and conduct yourself as if it were assuredly false, sit down then, and make a memorandum of that determination. Write it down—"On such a day of such a year, I deliberately resolved, that I would live and die rejecting Christianity myself, and doing all I could to overthrow it. This day I determined, not only to renounce all subjection to, and expectation from, Jesus of Nazareth; but also to make it a serious part of the business of my life, to destroy, as far as I possibly can, all regard to him in the minds of others, and to exert my most vigorous efforts, in the way of reasoning or of ridicule, to sink the credit of his religion, and, if it be possible, to root it out of the world; in calm steady defiance of that day, when his followers say he shall appear in so much majesty and terror to execute the vengeance threatened to his enemies." Dare you write this, and sign it? I firmly believe, that many a man, who would be thought a deist, and endeavours to increase the number, would not. And if you, in particular, dare not to do it, whence does that small remainder of caution arise? The cause is plain. There is in your conscience some secret apprehension, that this rejected, this opposed, this derided gospel, may after all prove true. And if there be such an apprehension, then let conscience do its office, and convict you of the impious madness of acting, as if it were most certainly and demonstrably false. Let it tell you at large, how possibly it is that haply you may be found fighting against God: that, bold as you are in defying the terrors of the Lord, you may possibly fall into his hands; may chance to hear that despised sentence, which, when you hear it from the

mouth of the eternal Judge, you will not be able to despise. I will repeat it again, in spite of all your scorn: you may hear the King say to you, "Depart, accursed, into everlasting fire, prepared for the devil and his angels." And now, go and pervert and burlesque the Scripture, go and lampoon the character of its heroes, and ridicule the sublime discourses of its prophets and its apostles; as some have done, who have left little behind them but the short-lived monuments of their ignorance, their profaneness, and their malice. Go and spread, like them, the banners of infidelity, and pride thyself in the number of credulous creatures listed under them. But take heed, lest the insulted Galilean direct a secret arrow to thine heart, and stop thy licentious breath, before it has finished the next sentence thou wouldst utter against Him.

7. I will now turn myself from the deist to the sceptic, and direct my address to the nominal Christian; if he may upon any terms be called a Christian, who feels not, after all I have pleaded, a disposition to subject himself to the government and the grace of that Saviour whose name he bears. O sinner, thou art turning away from my Lord, in whose cause I speak; but let me earnestly entreat thee seriously to consider, why thou art turning away; and to whom thou wilt go, from him whom thou acknowledgest to have the words of eternal life. You call yourself a Christian, and yet will not by any means be persuaded to seek salvation in good earnest from and through Jesus Christ, whom you call your Master and Lord. How do you for a moment excuse this negligence to your own conscience? If I had urged

you on any controverted point, it might have altered the case. If I had laboured hard to make you the disciple of any particular party of Christians, your delay might have been more reasonable: nay, perhaps, your refusing to acquiesce might have been an act of apprehended duty to our common Master. But is it matter of controversy amongst Christians, whether there be a great, holy, and righteous God; and whether such a Being, whom we agree to own, should be revered and loved, or neglected and dishonoured? Is it matter of controversy, whether a sinner should deeply and seriously repent of his sins, or whether he should go on in them? Is it a disputed point amongst us, whether Jesus became incarnate, and died upon the cross, for the redemption of sinners or not? And if it be not, can it be disputed by them who believe him to be the Son of God and the Saviour of men, whether a sinner should seek to him, or neglect him; or whether one who professes to be a Christian, should depart from iniquity, or give himself up to the practice of it? Are the precepts of our great Master written so obscurely in his word, that there should be room seriously to question, whether He require a devout, holy, humble, spiritual, watchful, self-denying life; or whether he allow the contrary? Has Christ, after all his pretensions of bringing life and immortality to light, left it more uncertain than he found it, whether there be any future state of happiness and misery, or for whom these states are respectively intended? Is it a matter of controversy, whether God will, or will not, "bring every work into judgment, with every secret thing, whether it be good, or whether it be

evil?" or whether, at the conclusion of that judgment, "the wicked shall go away into everlasting punishment, and the righteous into life eternal?" You will not, I am sure, for very shame, pretend any doubt about these things, and yet call yourself a Christian. Why then will you not be persuaded to lay them to heart, and to act as duty and interest so evidently require? O sinner, the cause is too obvious; a cause indeed quite unworthy of being called a reason. It is because thou art blinded and besotted with thy vanities and thy lusts. It is because thou hast some perishing trifle, which charms thy imagination and thy senses, so that it is dearer to thee than God and Christ, than thy own soul and its salvation. It is, in a word, because thou art still under the influence of that carnal mind, which, whatever pious forms it may sometimes admit and pretend, "is enmity against God, and is not subject to the law of God, neither indeed can be." And therefore thou art in the very case of those wretches, concerning whom our Lord said, in the days of his flesh, "Ye will not come unto me that ye might have life," and therefore "ye shall die in your sins."

8. In this case I see not what it can signify, to renew those expostulations and addresses which I have made in the former chapters. As our blessed Redeemer says of those who rejected his gospel, "Ye have both seen and hated both me and my Father;" so may I truly say with regard to you, I have endeavoured to show you, in the plainest and the clearest words, both Christ and the Father; I have urged the obligations you are under to both; I have laid before you your guilt, and your condem-



nation; I have pointed out the only remedy; I have pointed out the Rock on which I have built my own eternal hopes, and the way in which alone I expect salvation. I have recommended those things to you, which, if God gives me an opportunity, I will, with my dying breath, earnestly and affectionately recommend to my own children, and to all the dearest friends that I have upon earth, who may then be near me; esteeming it the highest token of my friendship, the surest proof of my love to them. And if, believing the gospel to be true, you resolve to reject it, I have nothing farther to say, but that you must abide by the consequence.—Yet, as Moses, when he went out from the presence of Pharaoh for the last time, finding his heart yet more hardened by all the judgments and deliverances with which he had formerly been exercised, denounced upon him God's passing through the land in terror to smite the first-born with death, and warned him of that great and lamentable cry which the sword of the destroying angel should raise throughout all his realm; so will I, sinner, now when I am quitting thee, speak to thee yet again, “whether thou wilt hear, or whether thou wilt forbear,” and denounce that much more terrible judgment, which the sword of divine vengeance, already whetted and drawn, and bathed as it were in heaven, is preparing against thee: which shall end in a much more dreadful cry, though thou wert greater and more obstinate than that haughty monarch. Yes, sinner, that I may, with the apostle Paul, when turning to others who are more like to hear me, shake my raiment, and say, I am pure from your blood; I will once more tell you what the end

of these things will be. And O that I could speak to purpose! O that I could thunder in thine ear such a peal of terror, as might awaken thee, and be too loud to be drowned in all the noise of carnal mirth, or to be deadened by those dangerous opiates with which thou art contriving to stupify thy conscience!

9. Seek what amusements and entertainments thou wilt, O sinner, I tell thee, if thou wert equal in dignity, and power, and magnificence, to the great monarch of Babylon, "thy pomp shall be brought down to the grave, and all the sound of thy viols; the worm shall be spread under thee, and the worms shall cover thee." Yes, sinner, "the end of these things is death;" death in its most terrible sense to thee, if this continue thy governing temper. Thou canst not avoid it; and, if it be possible for any thing that I can say to prevent it, thou shalt not forget it. Your "strength is not the strength of stones, nor is your flesh of brass." You are accessible to diseases, as well as others; and if some sudden accident do not prevent it, we shall soon see how heroically you will behave yourself on a dying bed, and in the near views of eternity. You that now despise Christ, and trifle with his gospel, we shall see you droop and languish, shall see all your relish for your carnal recreations, and your vain companions, lost. And if perhaps one and another of them bolt in upon you, and is brutish and desperate enough to entertain a dying man with a gay story or a profane jest, we shall see how you will relish it: we shall see what comfort you will have in reflecting on what is past, or what hope in looking forward to what is to come. Perhaps, trembling

and astonished, you will then be inquiring, in a wild kind of consternation, what you should do to be saved; calling for the ministers of Christ, whom you now despise for the earnestness with which they would labour to save your soul; and it may be, falling into a delirium, or dying convulsions, before they can come. Or perhaps we may see you, flattering yourself through a long lingering illness, that you shall still recover, and putting off any serious reflection and conversation, for fear it should upset your spirits. And the cruel kindness of friends and physicians, as if they were in league with Satan to make the destruction of your soul as sure as possible, may, perhaps, abet this fatal deceit.

10. And if any of these probable cases happen, that is, in short, unless a miracle of grace snatch you as a brand out of the burning, when the flames have, as it were, already taken hold of you; all these gloomy circumstances, which pass in the chambers of illness, and the bed of death, are but the forerunners of infinitely more dreadful things. O! who can describe them! who can imagine them! When surviving friends are tenderly mourning over the breathless corpse, and taking a fond farewell of it before it is laid to consume away in the dark and silent grave, into what hands, O sinner, will thy soul be fallen! What scenes will open upon thy separate spirit, even before thy deserted flesh be cold, or thy sightless eyes are closed! It shall then know, what it is to return to God, to be rejected by him, as having rejected his gospel and his Son, and despised the only treaty of reconciliation; and that such a one, so amazingly condescending and gracious. Thou shalt

know what it is to be disowned by Christ, whom thou hast refused to entertain; and what it is, as the certain and immediate consequence of that, to be left in the hands of the malignant spirits of hell. There will be no more friendship then: none to comfort, none to alleviate thy agony and distress: but, on the contrary, all around thee labouring to aggravate and increase them. Thou shalt pass away the intermediate years of the separate state in dreadful expectation and bitter outcries of horror and remorse. And then thou shalt hear the trumpet of the archangel, in whatever cavern of that gloomy world thou art lodged. Its sound shall penetrate thy prison, where, doleful and horrible as it is, thou shalt nevertheless wish, that thou mightest still be allowed to hide thy guilty head, rather than show it before the face of that awful Judge, before whom heaven and earth are fleeing away. But thou must come forth, and be re-united to a body now formed for ever to endure agonies, which, in this mortal state, would have dissolved it in a moment. You would not be persuaded to come to Christ before: you would stupidly neglect him in spite of reason, in spite of conscience, in spite of all the tenderest solicitations of the gospel, and the repeated admonitions of its most faithful ministers. But now, sinner, you shall have an interview with him; if that may be called an interview, in which you will not dare to lift up your head to view the face of your tremendous and inexorable Judge. There, at least, how distant soever the time of our life, and the place of our abode may have been, there shall we see how courageously your heart will endure, and how strong your hands

will be when the Lord doth this. There shall I see thee, O reader, whoever thou art that goest on in thine impenitency, among thousands and ten thousands of despairing wretches, trembling and confounded. There shall I hear thy cries among the rest, rending the very heavens in vain. The Judge will rise from his tribunal with majestic composure, and leave thee to be hurried down to these everlasting burnings, to which his righteous vengeance hath doomed thee, because thou wouldst not be saved from them. Hell shall shut its mouth upon thee for ever, and the sad echo of thy groans and outcries shall be lost amidst the hallelujahs of heaven, to all that find mercy of the Lord in that day.

11. This will most assuredly be the end of these things: and thou, as a Christian, professest to know and to believe it. It moves my heart at least, if it moves not thine. I firmly believe, that every one who himself obtains salvation and glory, will bear so much of his Saviour's image in wisdom and goodness, in zeal for God, and a steady regard to the happiness of the whole creation, that he will behold this sad scene with calm approbation, and without any painful commotion of mind. But as yet I am flesh and blood; and therefore my bowels are troubled, and mine eyes often overflow with grief, to think that wretched sinners will have no more compassion upon their own souls; to think that, in spite of all admonition, they will obstinately run upon final everlasting destruction. It would signify nothing here to add a prayer or meditation for your use. Poor creature! you will not meditate! you will not pray! Yet, as I have often poured out my heart in prayer

over a dying friend, when the force of his distemper has rendered him incapable of joining with me, so will I now apply myself to God for you, O unhappy creature! And if you disdain so much as to read what my compassion dictates, yet I hope they who have felt the power of the gospel on their own souls, as they cannot but pity such as you, will join with me in such cordial, though broken petitions, as these.

*A PRAYER in behalf of an impenitent Sinner, in the case described above.*

Almighty God! with thee all things are possible. To thee, therefore, do I humbly apply myself in behalf of this dear immortal soul, which thou here seest perishing in its sins, and hardening itself against that everlasting gospel, which has been the power of God to the salvation of so many thousands and millions. Thou art witness, O blessed God, thou art witness to the plainness and seriousness with which the message has been delivered. It is in thy presence that these awful words have been written; and in thy presence have they been read. Be pleased therefore to record it in the book of thy remembrance, that so, if this wicked man dieth in his iniquity, after the warning has been so plainly and so solemnly given him, his blood may not be required at my hand, nor at the hand of that Christian friend, whoever he is, by whom this book has been put into his, with a sincere desire for the salvation of his soul. Be witness, O blessed Jesus, in the day in which thou shalt judge the secrets of all hearts, that thy gospel hath been preached to this hardened wretch,

and salvation by thy blood hath been offered him, though he continue to despise it. And may thy unworthy messenger be “unto God a sweet savour in Christ,” in this very soul, even though it should at last perish!

But, O that, after all this hardness and impenitence, thou wouldst still be pleased, by the sovereign power of thine efficacious grace, to awaken and convert him! Well do we know, O thou Lord of universal nature, that He who made the soul, can cause the sword of conviction to come near and enter into it. O that, in thine infinite wisdom and love, thou wouldst find out a way to interpose, and save this sinner from death, from eternal death! O that, if it be thy blessed will, thou wouldst immediately do it! Thou knowest, O God, he is a dying creature: thou knowest, that if any thing be done for him, it must be done quickly; thou seest, in the book of thy wise and gracious decrees, a moment marked, which must seal him up in an unchangeable state. O that thou wouldst lay hold on him, while he is yet joined with the living and hath hope! Thy immutable laws in the dispensation of grace, forbid that a soul should be converted and renewed after its entrance on the invisible world: O let thy sacred Spirit work, while he is yet, as it were, within the sphere of its operations! Work, O God, by whatever method thou pleasest; only have mercy upon him! O Lord, have mercy upon him, that he sink not into those depths of damnation and ruin, on the very brink of which he so evidently appears! O that thou wouldst bring him, if that be necessary, and seem to thee most expe-

dent, into any depths of calamity and distress! O that, with Manasseh, he may be taken in the thorns, and laden with the fetters of affliction, if that may but cause him to seek “the God of his fathers!”

But I prescribe not to thine infinite wisdom. Thou hast displayed thy power in glorious and astonishing instances; which I thank thee that I have so circumstantially known, and by the knowledge of them have been fortified against the rash confidence of those who weakly and arrogantly pronounce that to be impossible which is actually done. Thou hast, I know, done that by a single thought in retirement, when the happy man reclaimed by it hath been far from means, and far from ordinances, which neither the most awful admonitions, nor the most tender entreaties, nor the most terrible afflictions, nor the most wonderful deliverances, had been able to effect.

Glorify thy name, O Lord, and glorify thy grace, in the method which, to thine infinite wisdom, shall seem most expedient! Only grant, I beseech thee, with all humble submission to thy will, that this sinner may be saved! or if not, that the labour of this part may not be altogether in vain; but that if some reject it to their aggravated ruin, others may hearken and live! That those thy servants, who have laboured for their deliverance and happiness, may view them in the regions of glory, as the spoils with which thou hast honoured them as the instruments of recovering; and may join with them in the hallelujahs of heaven, “to him who hath loved us, and washed us from our sins in his own blood, and hath



made us," of condemned rebels, and accursed polluted sinners, "kings and priests unto God; to whom be glory and dominion for ever and ever. Amen."

---

## CHAPTER XII.

AN ADDRESS TO A SOUL OVERWHELMED WITH A SENSE OF THE GREATNESS OF ITS SINS, THAT IT DARES NOT APPLY ITSELF TO CHRIST WITH ANY HOPE OF SALVATION.

The case described at large, Sect. 1—4. As it frequently occurs, 5. Granting all that the dejected soul charges on itself, 6. The invitations and promises of Christ give hope, 7. The reader urged, under all his burdens and fears, to an humble application to him, 8. Which is accordingly exemplified in the concluding reflection and prayer.

1. I HAVE now done with those unhappy creatures who despise the gospel, and with those who neglect it. With pleasure do I now turn myself to those who will hear me with more regard. Among the various cases which now present themselves to my thoughts, and demand my tender, affectionate, respectful care, there is none more worthy of compassion than that which I have mentioned in the title of this chapter; none which requires a more immediate attempt of relief.

2. It is very possible some afflicted creature may be ready to cry out, "It is enough: aggravate my grief and my distress no more. The sentence you have been so awfully describing, as what shall be

passed and executed on the impenitent and unbelieving, is my sentence; and the terrors of it are my terrors. For 'mine iniquities are gone up unto the heavens, and my transgressions have reached unto the clouds.' My case is quite singular. Surely there never was so great a sinner as I. I have received so many mercies, have enjoyed so many advantages, I have heard so many invitations of gospel grace; and yet my heart has been so hard, and my nature so exceedingly sinful, and the number and aggravating circumstances of my provocations have been such, that I dare not hope. It is enough, that God hath supported me thus long. It is enough, that after so many years of wickedness, I am yet out of hell. Every day's reprieve is a mercy, at which I am astonished. I lie down, and wonder that death and damnation have not seized me in my walks the day past. I arise, and wonder that my bed hath not been my grave: wonder that my soul is not separated from the flesh, and surrounded with devils and damned spirits.

3. "I have indeed heard the message of salvation; but, alas! it seems no message of salvation to me. There are happy souls that have hope; and their hope is indeed in Christ, and the grace of God manifested in him. But then they feel in their hearts an encouragement to apply to him, whereas I dare not do it. Christ and grace are things in which, I fear, I have no part, and must expect none. There are exceeding rich and precious promises in the word of God; but they are to me as a sealed book, and are hid from me as to any personal use. I know Christ is able to save: I know he is

willing to save some. But that he should be willing to save me, such a polluted, such a provoking creature, as God knows, and as conscience knows, I have been, and to this day am; this I know not how to believe: and the utmost that I can do towards believing it, is to acknowledge that it is not absolutely impossible, and that I do not yet lie down in complete despair; though, alas! I seem upon the very borders of it, and expect every day and hour to fall into it."

4. I should not, perhaps, have entered so fully into this case, if I had not seen many in it; and I will add, reader, for your encouragement, if it be your case, several who are now in the number of the most established, cheerful, and useful Christians. And I hope divine grace will add you to the rest, if, "out of these depths," you be enabled to cry unto God; and though, like Jonah, you may seem to be cast out from his presence, yet still, with Jonah, you look towards his holy temple.

5. Let it not be imagined, that it is any neglect of that blessed Spirit, whose office it is to be the great Comforter, that I now attempt to reason you out of this disconsolate frame; for it is as the great source of reason, that he deals with rational creatures; and it is in the use of rational means and considerations, that he may most justly be expected to operate. Give me leave, therefore, to address myself calmly to you, and to ask you, what reason you have for all these passionate complaints and accusations against yourself? What reason have you to suggest that your case is singular, when so many have told you that they have felt the same? What

reason have you to conclude so hardly against yourself, when the gospel speaks in such favourable terms? Or what reason to imagine, that the gracious things it says are not intended for you? You know, indeed, more of the corruptions of your own heart, than you know of the hearts of others; and you make a thousand charitable excuses for their visible failings and infirmities, which you make not for your own. And it may be, some of those whom you admire as eminent saints when compared with you, are, on their part, humbling themselves in the dust, as unworthy to be numbered amongst the least of God's people; and wishing themselves like you, in whom they think they see much more good, and much less of evil, than in themselves.

6. But, to suppose the worst, what if you were really the vilest sinner that ever lived upon the face of the earth? What if "your iniquities had gone up into the heavens every day, and your transgressions had reached unto the clouds;" reached thither with such horrid aggravations, that earth and heaven should have had reason to detest you, as a monster of impiety? Admitting all this, "Is any thing too hard for the Lord?" Are any sins, of which a sinner can repent, of so deep a dye, that the blood of Christ cannot wash them away? Nay, though it would be daring wickedness, and monstrous folly, for any to sin "that grace may abound," yet had you indeed raised your account beyond all that divine grace has ever yet pardoned, who should limit the Holy One of Israel? or who should pretend to say, that it was impossible that God might for your very wretchedness choose you out from others, to

make you a monument of mercy, and a trophy of hitherto unparalleled grace? The apostle Paul strongly intimates this to have been the case with regard to himself: and why might not you likewise, if indeed the chief of sinners obtain mercy, that in you, as the chief, “Jesus Christ might show forth all long-suffering, for a pattern to them who shall hereafter believe?”

7. Gloomy as your apprehensions are, I would ask you plainly, Do you in your conscience think that Christ is not able to save you? What! is he not “able to save, even to the uttermost, them that come unto God by him?” Yes, you will say, abundantly able to do it; but I dare not imagine that he will do it. And how do you know that he will not? He has helped the very greatest sinners of all that have yet applied themselves to him; and he has made the offers of grace and salvation in the most engaging and encouraging terms. “If any man thirst, let him come unto me and drink.” “Let him that is athirst come. And whosoever will, let him take of the water of life freely!” “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” And once more, “Him that cometh unto me, I will in nowise cast out.” True, you will say, none that are given him by the Father: could I know I were of that number, I could then apply cheerfully to him. But, dear reader, let me entreat you to look into the text itself, (John vi. 37.) and see whether that limitation be expressly added there. Do you there read, None of them whom the Father hath given me shall be cast out? The words are in a much more encouraging form: and why should

you frustrate his wisdom and goodness by such an addition of your own? "Add not to his words, lest he reprove thee:" take them as they stand, and drink in the consolation of them. Our Lord knew into what perplexity some serious minds might possibly be thrown by what he had before been saying, "All that the Father hath given me, shall come unto me;" and, therefore, as if it were on purpose to balance it, he adds those gracious words, "Him that cometh unto me, I will in nowise," by no means, on no consideration whatsoever, "cast out."

8. If, therefore, you are already discouraged and terrified at the greatness of your sins, do not add to their weight and number that one greater and worse than all the rest, a distrust of the faithfulness and grace of the blessed Redeemer. Do not, so far as in you lies, oppose all the purposes of his love to you. O distressed soul, whom dost thou dread? To whom dost thou tremble to approach? Is there any thing so terrible in a crucified Redeemer, in the Lamb that was slain? If thou carriest thy soul, almost sinking under the burden of its guilt, to lay it down at his feet, what dost thou offer him, but the spoil which he bled and died to recover and possess? And did he purchase it so dearly, that he might reject it with disdain? Go to him directly, and fall down in his presence, and plead that misery of thine, which thou hast now been pleading in a contrary view, as an engagement to your own soul to make the application, and as an argument with the compassionate Saviour to receive you. Go, and be assured, that "where sin hath abounded, there grace shall much more abound."

Be assured, that if one sinner can promise himself a more certain welcome than another, it is not he that is least guilty and miserable, but he that is most deeply humbled before God, under a sense of that misery and guilt, and lies the lowest in the apprehension of it.

*REFLECTIONS on these encouragements, ending in an humble and earnest application to Christ for mercy.*

O my soul, what sayest thou to these things? Is there not at least a possibility of help from Christ? And is there a possibility of help any other way? Is any other name given under heaven, whereby we can be saved? I know there is none. I must then say, like the lepers of Israel, "If I sit here, I perish; and if I make my application in vain, I can but die." But, peradventure, he may save my soul alive. I will therefore arise, and go unto him; or rather, believing him here by his spiritual presence, sinful and miserable as I am, I will this moment fall down on my face before him, and pour out my soul unto him.

Blessed Jesus, I present myself unto thee, as a wretched creature; driven indeed by necessity to do it. For surely, were not that necessity urgent and absolute, I should not dare for very shame to appear in thine holy and majestic Presence. I am fully convinced, that my sins and my follies have been inexcusably great: more than I can express; more than I can conceive. I feel a source of sin, in my corrupt and degenerate nature, which pours

out iniquity, as a fountain sends out its water, and makes me a burden and a terror to myself. Such aggravations have attended my transgressions, that it looks like presumption, so much as to ask pardon for them. And yet, would it not be greater presumption to say, that they exceed thy mercy, and the efficacy of thy blood; to say, that thou hast power and grace enough to pardon and save only sinners of a lower order, while such as I lie out of thy reach? Preserve me from that blasphemous imagination! Preserve me from that unreasonable suspicion! Lord, thou canst do all things, neither is there any thought of mine heart withholden from thee! Thou art indeed, as thy word declares, "able to save unto the uttermost." And, therefore, breaking through all the oppositions of shame and fear that would keep me from thee, I come and lie down as in the dust before thee. Thou knowest, O Lord, all my sins, and all my follies. I cannot, and I hope I may say, I would not, disguise them before thee, or set myself to find out plausible excuses. Accuse me, Lord, as thou pleasest; and I will ingenuously plead guilty to all thine accusations. I will own myself as great a sinner as thou callest me; but I am still a sinner that comes unto thee for pardon. If I must die, it shall be submitting, and owning the justice of the fatal stroke. If I perish, it shall be laying hold, as it were, on the horns of the altar; laying myself down at thy footstool, though I have been such a rebel against thy throne. Many have received a full pardon there; have met with favour even beyond their hopes. And are all thy compassions, O blessed



Jesus, exhausted? And wilt thou now begin to reject an humble creature, who flies to thee for life, and pleads nothing but mercy and free grace? Have mercy upon me, O most gracious Redeemer, have mercy upon me, and let my life be precious in thy sight! O do not resolve to send me down to that state of final misery and despair, from which it was thy gracious purpose to deliver and save so many!

Spurn me not away, O Lord, from thy Presence, nor be offended when I presume to lay hold on thy royal robe, and say that I cannot and will not let thee go till my suit is granted! O remember, that all my hopes of obtaining eternal happiness, and avoiding everlasting, helpless, hopeless destruction, are anchored upon thee; they hang upon thy smiles, or drop at thy frown. O have mercy upon me, for the sake of this immortal soul of mine! Or if not for the sake of mine alone, for the sake of many others, who may, on the one hand, be encouraged by thy mercy to me, or on the other, may be greatly wounded and discouraged by my helpless despair! I beseech thee, O Lord, for thine own sake, and for the display of thy Father's rich and sovereign grace! I beseech thee by the blood thou didst shed on the cross! I beseech thee by the covenant of grace and peace, into which the Father did enter with thee for the salvation of believing and repenting sinners, save me! Save me, O Lord, who earnestly desire to repent and believe! I am indeed a sinner, in whose final and everlasting destruction thy justice might be greatly glorified: but O! if thou wilt pardon me, it will be a monument raised to the honour of thy grace, and the efficacy of thy blood, in pro-

portion to the degree in which the wretch, to whom thy mercy is extended, was mean and miserable without it. Speak, Lord, by thy blessed Spirit, and banish my fears! Look upon me with love and grace in thy countenance, and say to me, as in the days of thy flesh thou didst to many an humble suppliant, "Thy sins are forgiven thee, go in peace."

---

## CHAPTER XIII.

THE DOUBTING SOUL MORE PARTICULARLY ASSISTED IN ITS INQUIRIES AS TO THE SINCERITY OF ITS FAITH AND REPENTANCE.

Transient impressions liable to be mistaken for conversion, which would be a fatal error, Sect. 1. General schemes for self-examination, 2. Particular inquiries, (1) What views there have been of sin? 3. (2) What views there have been of Christ? 4. As to the need the soul has of Him, 5. And its willingness to receive Him, with a due surrender of heart to his service, 6. Nothing short of this sufficient, 7. The soul submitting to divine examination the sincerity of its faith and repentance.

1. IN consequence of all the serious things which have been said in the former chapters, I hope it will be no false presumption to imagine, that some religious impressions may be made on hearts which had never felt them before; or may be revived, where they have formerly grown cold and languid. Yet I am very sensible, and I desire that you may be so, how great danger there is of self-flattery on this important head; and how necessary it is to

caution men against too hasty a conclusion that they are really converted, because they have felt some warm emotions on their minds, and have reformed the gross irregularities of their former conduct. A mistake here might be infinitely fatal: it may prove the occasion of that false peace, which shall lead a man to bless himself in his own heart, and to conclude himself secure, while all the threatening and curses of God's law are sounding in his ears, and lie indeed directly against him; while in the mean time he applies to himself a thousand promises in which he has no share: which may prove therefore like generous wine to a man in a high fever, or strong opiates to one in a lethargy. The stony ground received the word with joy, and a promising harvest seemed to be springing up; yet it soon withered away, and no reaper filled his arms with it. Now, that this may not be the case with you, that all my labours and yours hitherto may not be lost, and that a vain dream of security and happiness may not plunge you deeper in misery and ruin, give me leave to lead you into a serious inquiry into your own heart; that so you may be better able to judge of your case, and to distinguish between what it is at most being only near the kingdom of heaven, and becoming indeed a member of it.

2. Now this depends upon the sincerity of your faith in Christ, when faith is taken in its largest extent, as explained above; that is, as comprehending repentance, and that steady purpose of new and universal obedience, of which, wherever it is real, faith will assuredly be the vital principle. Therefore, to assist you in judging of your state, give me leave to

ask you, or rather to entreat you to ask yourself, what views you have had, and now have, of sin and of Christ? And what your future purposes are, with regard to your conduct in the remainder of life that may lie before you? I shall not reason largely upon the several particulars I suggest under those heads, but rather refer you to your own reading and observation, to judge how agreeable they are to the word of God, the great rule by which our characters must quickly be tried, and our eternal state unalterably determined.

3. Inquire seriously, in the first place, what views you have had of sin, and what sentiments you have felt in your soul with regard to it: there was a time, when it wore a flattering aspect, and made a fair enchanting appearance, so that all your heart was charmed with it, and it was the very business of your life to practise it. But you have since been undeceived. You have felt it “bite like a serpent, and sting like an adder.” You have beheld it with an abhorrence, far greater than the delight which it ever gave you. So far it is well. It is thus with every true penitent, and with some, I fear, who are not of that number. Let me therefore inquire farther, whence arose this abhorrence? Was it merely from a principle of self-love? Was it merely because you had been wounded by it? Was it merely because you had thereby brought condemnation and ruin upon your own soul? Was there no sense of its deformity, of its baseness, of its malignity, as committed against the blessed God, considered as a glorious, a bountiful, and a merciful Being? Were you never pierced by an apprehension of its vile in-

gratitude? And as for those purposes which have arisen in your heart against it, let me beseech you to reflect, how they have been formed, and how they have hitherto been executed. Have they been universal? Have they been resolute? And yet amidst all that resolution, have they been humble? When you declared war with sin, was it with every sin? And is it an irreconcilable war which you determine, by divine grace, to push on till you have entirely conquered it, or die in the attempt? And are you accordingly active in your endeavours to subdue and destroy it? If so, what are the fruits worthy of repentance which you bring forth? It does not, I hope, all flow away in floods of grief. Have you ceased to do evil? Are you learning to do well? Doth your reformation show, that you repent of your sins; or do your renewed relapses into sin, prove that you repent even of what you call your repentance? Have you an inward abhorrence of all sin, and an unfeigned zeal against it? And doth that produce a care to guard against the occasions of it, and temptations to it? Do you watch against the circumstances that have insnared you? And do you particularly double your guard against "that sin which does most easily beset you?" Is that laid aside, that the Christian race may be run; laid aside with a firm determination, that you will return to it no more; that you will hold no more parley with it; that you will never take another step towards it?

4. Permit me also farther to inquire, What your views of Christ have been? What think you of him, and of your concern with him? Have you been fully convinced, that there must be a corre-

spondence settled between him and your soul? And do you see and feel, that you are not only to pay him a kind of distant homage, and transient compliment, as a very wise, benevolent, and excellent Person, whose name and memory you have a reverence for; but that, as he lives and reigns, as he is ever near you, and always observing you, so you must look to him, must approach him, must humbly transact business with him, and that business of the highest importance, on which your salvation depends?

5. You have been brought to inquire, "Where-with shall I come before the Lord, and bow myself before the most high God?" And once, perhaps, you were thinking of sacrifices, which your own stores might have been sufficient to furnish out. Are you now convinced they will not suffice; and that you must have recourse to the Lamb, which God has provided? Have you had a view of Jesus, as taking away the sin of the world? as "made a sin-offering for us, though he knew no sin, that we might be made the righteousness of God in him?" Have you viewed him, as perfectly righteous in himself; and, despairing of being justified by any righteousness of your own, have you submitted to the righteousness of God? Has your heart ever been brought to a deep conviction of this important truth—that if ever you are saved at all, it must be through Christ; that if ever God extend mercy to you at all, it must be for his sake; that if ever you are fixed in the temple of God above, you must stand there as an everlasting trophy of that victory which Christ has gained over the powers of hell, who would otherwise have triumphed over you?

6. Our Lord says, "Look unto me, and be ye saved." He says, "If I be lifted up, I shall draw all men unto me." Have you looked to him, as the only Saviour? Have you been drawn unto him, by that sacred magnet, the attracting influence of his dying love? Do you know what it is to come to Christ, as a poor, weary, and heavy-laden sinner, that you may find rest? Do you know what it is, in a spiritual sense, to eat the flesh, and drink the blood of the Son of Man; that is, to look upon Christ crucified as the great support of your soul, and to feel a desire after him, earnest as the appetite of nature after its necessary food? Have you known what it is cordially to surrender yourself to Christ, as a poor creature, whom love has made his property? Have you committed your immortal soul to him, that he may purify and save it; that he may govern it by the dictates of his word, and the influences of his Spirit; that he may use it for his glory; that he may appoint it to what exercise and discipline he pleases, while it dwells here in flesh; and that he may receive it at death, and fix it among those spirits, who, with perpetual songs of praise, surround his throne, and are his servants for ever? Have you heartily consented to this? And do you, on this account of the matter, renew your consent? Do you renew it deliberately and determinedly, and feel your whole soul, as it were, saying 'Amen,' while you read this? If this be the case, then I can, with great pleasure, give you, as it were, the right hand of fellowship, and salute and embrace you as a sincere disciple of the Lord Jesus Christ; as one who is "delivered from the power of darkness," and is

“translated into the kingdom of the Son of God.” I can then salute you in the Lord, as one to whom, as a minister of Jesus, I am commissioned and charged to speak comfortably, and to tell you, not that I absolve you from your sins, for it is a small matter to be judged of man’s judgment, but that the blessed God himself absolveth you: that you are one, to whom he hath said in his gospel, and is continually saying, “Your sins are forgiven you;” therefore go in peace, and take the comfort of it.

7. But if you are a stranger to these experiences, and to this temper, which I have now described, the great work is yet undone; you are an impenitent and unbelieving sinner, and “the wrath of God abideth on you.” However you may have been awakened and alarmed, whatever resolution you may have formed for amending your life, how right soever your notions may be, how pure soever your forms of worship, how ardent soever your zeal, how severe soever your mortification, how humane soever your temper, how inoffensive soever your life may be, I can speak no comfort to you. Vain are all your religious hopes, if there has not been a cordial humiliation before the presence of God for all your sins; if there has not been this avowed war declared against every thing displeasing to God; if there has not been this sense of your need of Christ, and of your ruin without him; if there has not been this earnest application to him, this surrender of your soul into his hands by faith, this renunciation of yourself, that you might fix on him the anchor of your hope; if there has not been this unreserved dedication of yourself to be, at all times and in all respects, the



faithful servant of God through him; and if you do not with all this acknowledge, that you are an unprofitable servant, who have no other expectations of acceptance or pardon, but only through his righteousness and blood, and through the riches of divine grace in him; I repeat it again, that all your hopes are vain, and you are building on the sand. The house you have already raised must be thrown down to the ground, and the foundation be removed and laid anew, or you, and all your hopes, will shortly be swept away with it, and buried under it in everlasting ruin.

*The Soul submitting to divine examination the sincerity of its repentance and faith.*

O Lord God, thou searchest all hearts, and triest the reins of the children of men. "Search me, O Lord, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Doth not conscience, O Lord, testify in thy presence, that my repentance and faith are such as have been described, or at least that it is my earnest prayer that they may be so? Come, therefore, O thou blessed Spirit, who art the author of all grace and consolation, and work this temper more fully in my soul! O represent sin to mine eyes in all its most odious colours, that I may feel a mortal and irreconcilable hatred to it! O represent the majesty and mercy of the blessed God in such a manner, that my heart may be alarmed, and that it may be melted! Smite the rock, that the waters may flow: waters of

genuine, undissembled, and filial repentance! Convince me, O thou blessed Spirit, “of sin, of righteousness, and of judgment.” Show me that I have undone myself; but that my help is found in God alone, in God through Christ, in whom alone he will extend compassion and help to me! According to thy peculiar office, “take of Christ and show it unto me!” Show me his power to save! Show me his willingness to exert that power! Teach my faith to behold him, as extended on the cross with open arms, with a pierced bleeding side; and so telling me, in the most forcible language, what room there is in his very heart for me! May I know what it is to have my whole heart subdued by love; so subdued as to be “crucified with him;” as to be dead to sin, and dead to the world, “but alive unto God through Jesus Christ!” In his power and love may I confide! To him may I, without any reserve, commit my spirit! His image may I bear! His laws may I observe! His service may I pursue! And may I remain, through time and eternity, a monument of the efficacy of his gospel, and a trophy of his victorious grace!

O blessed God! if there be any thing wanting towards constituting me a sincere Christian, discover it to me, and work it in me! Beat down, I beseech thee, every false and presumptuous hope, how costly soever that building may have been which is thus laid in ruins, and how proud soever I may have been of its vain ornaments! Let me know the worst of my case, be that knowledge ever so distressful; and if there be remaining danger, O let my heart be fully sensible of it, sensible while yet there is remedy!

If there be any secret sin yet lurking in my soul, which I have not sincerely renounced, discover it to me, and rend it out of my heart, though it should have shot its roots ever so deep, and should have wrapped them all around it, so that every nerve should be pained by its separation! Tear it away, O Lord, by a hand graciously severe! And by degrees, yea, Lord, by speedy advances, go on, I beseech thee, to perfect what is still lacking in my faith! Accomplish in me "all the good pleasure of thy goodness:" enrich me, O heavenly Father, with all the graces of thy Spirit: form me to the complete image of thy dear Son: and then, for his sake, come unto me, and manifest thy gracious presence in my soul, till it is ripened for that state of glory, for which all these operations are intended to prepare it! Amen.

## CHAPTER XIV.

A MORE PARTICULAR VIEW OF THE SEVERAL BRANCHES OF THE CHRISTIAN TEMPER; BY WHICH THE READER MAY BE FARTHER ASSISTED IN JUDGING WHAT HE IS, AND WHAT HE SHOULD ENDEAVOUR TO BE.\*

The importance of the case engages to a more particular survey, what manner of spirit we are of, Sect. 1, 2. Accordingly the Christian temper is described, (1) By some general views of it, as a new and divine temper, 3. As resembling that of Christ, 4. And as engaging us to be spiritually-minded, and to walk by faith, 5. A plan of the remainder, 6. In which the Christian temper is more particularly considered, (2) with regard to the blessed God; as including fear, affection, and obedience, 7. Faith and love to Christ, 8, 9. Joy in him, 10. And a proper temper towards the Holy Spirit, particularly as a Spirit of adoption and of courage, 11—13. (3) With regard to ourselves; as including preference of the soul to the body, humility, purity, 14. Temperance, 15. Contentment, 16. And Patience, 17. (4) With regard to our fellow-creatures; as including love, 18. Meekness, 19. Peaceableness, 20. Mercy, 21. Truth, 22. And candour in judging, 23. (5) General qualifications of each branch, 24. Such as sincerity, 25. Constancy, 26. Tenderness, 27. Zeal, 28. And Prudence, 29. These things should frequently be recollected, 30. A review of all in a scriptural Prayer.

1. WHEN I consider the infinite importance of eternity, I find it exceedingly difficult to satisfy my-

---

\* This chapter is almost an abridgment of that excellent book of Dr. Evans, entitled "The Christian Temper," so far as it relates to the description of it. For particular arguments, to enforce each part of this temper, I must refer the reader to the book itself.

self in any thing which I can say to men, where their eternal interests are concerned. I have given you a view, I hope I may truly say a just, as well as a faithful view, of a truly Christian temper already. Yet, for your farther assistance, I would offer it to your consideration in various points of light, that you may be assisted in judging what you are, and what you ought to be. And in this I aim, not only at your conviction, if you are yet a stranger to real religion, but at your farther edification, if by the grace of God you are by this time experimentally acquainted with it. Happy will you be, happy beyond expression, if, as you go on from one article to another, you can say, "This is my temper and character." Happy, in no inconsiderable degree, if you can say, "This is what I desire, what I pray for, and what I pursue, in preference to every opposite view, though it be not what I have as yet attained."

2. Search, then, and try, "what manner of spirit you are of." And may He that searcheth all hearts direct the inquiry, and enable you so to judge yourself, that you may not be condemned of the Lord!

3. Know in the general, that, if you are a Christian indeed, you have been "renewed in the spirit of your mind;" so renewed, as to be regenerated and born again. It is not enough to have assumed a new name, to have been brought under some new restraints, or to have made a partial change in some particulars of your conduct. The change must be great and universal. Inquire, then, whether you have entertained new apprehensions of things; have formed a practical judgment different from what you

formerly did? whether the ends you propose, the affections which you feel working in your heart, and the course of action to which, by those affections, you are directed, be on the whole new or old? \* Again, if you are a Christian indeed, you are partaker of a divine nature; divine in its original, its tendency, and its resemblance. Inquire, therefore, whether God hath implanted a principle in your heart which tends to him, and which makes you like him. Search your soul attentively, to see if you have really the image there of God's moral perfections, of his holiness and righteousness, his goodness and fidelity; for "the new man is, after God, created in righteousness and true holiness;" and "is renewed in knowledge after the image of him that created him."

4. For your farther assistance, inquire, Whether "the same mind be in you which was also in Christ?" Whether you bear the image of God's incarnate Son, the brightest and fairest resemblance of the Father which earth or heaven has ever beheld? The blessed Jesus designed himself to be a model for all his followers; and he is certainly a model most fit for our imitation; an example in our own nature, and in circumstances adapted to general use; an example recommended to us at once by its spotless perfection, and by the endearing relations in which he stands to us as our Master, our Friend, and our Head; as the person by whom our everlasting state is to be fixed; and, in a resemblance to

---

\* The reader may see these thoughts illustrated at large, in the three first of my Sermons on Regeneration.

whom, our final happiness is to consist, if ever we are happy at all. Look, then, into the life and temper of Christ, as described and illustrated in the gospels, and search whether you can find any thing like it in your own life. Have you any thing of his devotion, love, and resignation to God? Any of his humility, meekness, and benevolence to men? Any thing of his purity and wisdom, his contempt of the world, his patience, his fortitude, his zeal? And indeed all the other branches of the Christian temper, which do not imply previous guilt in the person by whom they are exercised, may be called in to illustrate and assist your inquiries under this head.

5. Let me add, if you are a Christian, you are in the main spiritually-minded, as knowing that it "is life and peace," whereas "to be carnally-minded is death." Though you live in the flesh, you will not war after it; you will not take your orders and your commands from it. You will indeed attend to its necessary interest, as matter of duty; but it will still be with regard to another and a nobler interest, that of the rational and immortal spirit. Your thoughts, your affections, your pursuits, your choice, will be determined by a regard to things spiritual, rather than carnal. In a word, you will "walk by faith, and not by sight." Future, invisible, and, in some degree, incomprehensible objects, will take up your mind. Your faith will act on the being of God, his perfections, his providences, his precepts, his threatenings, and his promises. It will act upon Christ, whom, having not seen, you will love and honour. It will act on that unseen world, which it knows to

be eternal, and therefore infinitely more worthy of your affectionate regard, than any of those things which are seen, and are temporal.

6. These are general views of the Christian temper, on which I would entreat you to examine yourself. And now I would go on to lead you into a survey of the grand branches of it, as relating to God, our neighbour, and ourselves; and of those qualifications which must attend each of these branches; such as sincerity, constancy, tenderness, zeal, and prudence. And I beg your diligent attention, while I lay before you a few hints with regard to each, by which you may judge the better, both of your state and your duty.

7. Examine, then, I entreat you, the temper of your heart, with regard to the blessed God. Do you find there a reverential fear, and a supreme love and veneration for his incomparable excellencies, a desire after him as the highest good, and a cordial gratitude towards him as your supreme Benefactor? Can you trust his care? Can you credit his testimony? Do you desire to pay an unreserved obedience to all that he commands, and an humble submission to all the disposals of his providence? Do you design his glory as your noblest end, and make it the great business of your life to approve yourself to him? Is it your governing care to imitate him, and to “serve him in spirit and in truth?”

8. Faith in Christ I have already described at large; and therefore shall say nothing farther, either of that persuasion of his power and grace, which is the great foundation of it; or of that acceptance of Christ under all his characters, or that surrender of



the soul into his hands, in which its peculiar and distinguishing nature consists.

9. If this faith in Christ be sincere, it will undoubtedly produce a love to him, which will express itself in affectionate thoughts of him; in strict fidelity to him; in a careful observation of his charge; in a regard to his spirit, to his friends, and to his interests; in a reverence to the memorials of his dying love, which he has instituted; and in an ardent desire after that heavenly world where he dwells, and where he will at length have all his people to dwell with him.

10. I may add, agreeably to the word of God, that thus believing in Christ, and loving him, you will also rejoice in him; in his glorious design, and in his complete fitness to accomplish it; in the promises of his word, and in the privileges of his people. It will be matter of joy to you, that such a Redeemer has appeared in this world of ours; and your joy for yourselves will be proportionable to the degree of clearness with which you discern your interest in him, and relation to him.

11. Let me farther lead you into some reflections on the temper of your heart towards the blessed Spirit. If we have not the Spirit of Christ, we are none of his. If we are not led by the Spirit of God, we are not the children of God. You will then, if you are a real Christian, desire that you may be filled with the Spirit; that you may have every power of your soul subject to his authority; that his agency on your heart be more constant, more operative, and more delightful. And, to cherish these sacred influences, you will often have re-

course to serious consideration and meditation; you will abstain from those sins which tend to grieve him; you will improve the tender seasons, in which he seems to breathe upon your soul; you will strive earnestly with God in prayer, that you may have him shed on you still more abundantly, through Jesus Christ; and you will be desirous to fall in with the great end of his mission, which was to glorify Christ, and to establish his kingdom. You will desire his influences as the Spirit of adoption, to render your acts of worship free and affectionate, your obedience vigorous, your sorrow for sin overflowing and tender, your resignation meek, and your love ardent; in a word, to carry you through life and death, with the temper of a child who delights in his father, and who longs for his more immediate presence.

12. Once more, If you are a Christian indeed, you will be desirous to obtain the spirit of courage. Amidst all that humility of soul to which you will be formed, you will wish to commence a hero in the cause of Christ; opposing, with a vigorous resolution, the strongest efforts of the powers of darkness, the inward corruption of your own heart, and all the outward difficulties you may meet with in the way of your duty; while, in the cause and in the strength of Christ, you go on conquering and to conquer.

13. All these things may be considered as branches of godliness; of that godliness which is profitable unto all things, and hath "the promise of the life which now is, and of that which is to come."

14. Let me now farther lay before you some branches of the Christian temper, which relate more

immediately to ourselves. And here, if you are a Christian indeed, you will undoubtedly prefer the soul to the body, and things eternal to those that are temporal. Conscious of the dignity and value of your immortal part, you will come to a firm resolution to secure its happiness, whatever is to be resigned, whatever is to be endured in that view.—If you are a real Christian, you will be also clothed with humility. You will have a deep sense of your own imperfections, both natural and moral; of the short extent of your knowledge; of the uncertainty and weakness of your resolutions; and of your continual dependence upon God, and upon almost every thing about you. And especially, you will be deeply sensible of your guilt; the remembrance of which will fill you with shame and confusion, even when you have some reason to hope it is forgiven. This will forbid all haughtiness and insolence in your behaviour to your fellow-creatures. It will teach you, under afflictive providences, with all holy submission, to “bear the indignation of the Lord,” as those that know they have sinned against him.—Again, if you are a Christian indeed, you will labour after purity of soul, and maintain a fixed abhorrence of all prohibited sensual indulgence. A recollection of past impurities will fill you with shame and grief: and you will endeavour, for the future, to guard your thoughts and desires, as well as your words and actions; and to abstain, not only from the commission of evil, but from the distant appearance and probable occasions of it: as conscious of the perfect holiness of that God with whom you converse, and of the purifying nature of that hope, which by his gospel he hath taught you to entertain.

15. With this is nearly allied that amiable virtue of temperance, which will teach you to guard against such a use of meats and drinks as indisposes the body for the service of the soul; or such an indulgence in either, as will rob you of that precious jewel, your time, or occasion an expense beyond what your circumstances will admit, and beyond what will consist with those liberalities to the poor, which your relation and theirs to God and each other will require. In short, you will guard against whatever has a tendency to increase a sensual disposition: against whatever would alienate the soul from communion with God, and would diminish its zeal and activity in his service.

16. The divine philosophy of the blessed Jesus will also teach you a contented temper. It will moderate your desires of these worldly enjoyments, after which many feel such an insatiable thirst, ever growing with indulgence and success. You will guard against an immoderate care about those things which would lead you into a forgetfulness of your heavenly inheritance. If Providence disappoint your undertakings, you will submit. If others be more prosperous, you will not envy them; but rather will be thankful for what God is pleased to bestow upon them, as well as for what he gives you. No unlawful methods will be used to alter your present condition; and whatever it is, you will endeavour to make the best of it; remembering, it is what infinite wisdom and goodness have appointed you, and that it is, beyond all comparison, better than you have deserved; yea, that the very deficiencies and inconveniences of it may conduce to the improvement of your future and complete happiness.

17. With contentment, if you are a disciple of Christ, you will join patience too, and “in patience will possess your souls.” You cannot, indeed, be quite insensible, either of afflictions or of injuries; but your mind will be calm and composed under them, and steady in the prosecution of proper duty, though afflictions press, and though your hopes, your dearest hopes and prospects, be delayed. Patience will prevent hasty and rash conclusions, and fortify you against seeking irregular methods of relief; disposing you in the mean time, till God shall be pleased to appear for you, to go on steadily in the way of your duty, “committing yourself to him in well-doing.” You will also be careful, that patience may have its perfect work,” and prevail in proportion to those circumstances which demand its peculiar exercise. For instance, when the successions of evil are long and various, so that deep calls to deep, and all God’s waves and billows seem to be going over you one after another; when God touches you in the most tender part; when the reasons of his conduct to you are quite unaccountable; when your natural spirits are weak and decayed; when unlawful methods of redress seem near and easy; still your reverence for the will of your heavenly Father will carry it against all, and keep you waiting quietly for deliverance in his own time and way.

[*N. B.* If this chapter seem too long to be read at once, it may properly be divided here.]

18. I have thus led you into a brief review of the Christian temper, with respect to God and our-

selves: permit me now to add, that the gospel will teach you another set of very important lessons with respect to your fellow-creatures. They are all summed up in this: "Thou shalt love thy neighbour as thyself;" and "whatsoever thou wouldst (that is, whatsoever thou couldst, in an exchange of circumstances, fairly and reasonably desire) that others should do unto thee, do thou likewise the same unto them." The religion of the blessed Jesus, when it triumphs in your soul, will conquer the predominancy of an irregular self-love, and will teach you candidly and tenderly to look upon your neighbour as another self. As you are sensible of your own rights, you will be sensible of his; as you support your own character, you will support his. You will desire his welfare, and be ready to relieve his necessity, as you would have your own consulted by another. You will put the kindest construction upon his dubious words and actions. You will take pleasure in his happiness; you will feel his distress, in some measure, as your own. And most happy will you be, when this obvious rule is familiar to your mind; when this golden law is written upon your heart; and when it is habitually and impartially consulted by you, upon every occasion, whether great or small.

19. The gospel will also teach you to put on meekness, not only with respect to God, submitting to the authority of his word, and the disposal of his providence, as was urged before; but also with regard to your brethren of mankind. Its gentle instructions will form you to calmness of temper under injuries and provocations, so that you may not be

angry without or beyond just cause. It will engage you to guard your words, lest you provoke and exasperate those you should rather study by love to gain, and by tenderness to heal. Meekness will render you slow in using any rough and violent methods, if they can by any means be lawfully avoided; and ready to admit, and even to propose a reconciliation, after they have been entered into, if there may yet be hope of succeeding. So far as this branch of the Christian temper prevails in your heart, you will take care to avoid every thing which might give unnecessary offence to others; you will behave yourself in a modest manner, according to your station; and it will work, both with regard to superiors and inferiors; teaching you duly to honour the one, and not to overbear or oppress, to grieve or insult, the other. And in religion itself, it will restrain all immoderate sallies and harsh censures; and will command down that wrath of man, which, instead of working, so often opposes the righteousness of God, and shames and wounds that good cause, in which it is boisterously and furiously engaged.

20. With this is naturally connected a peaceful disposition. If you are a Christian indeed, you will have such a value and esteem for peace, as to endeavour to obtain and to preserve it as much as lieth in you; as much as you fairly and honourably can. This will have such an influence upon your conduct, as to make you not only cautious of giving offence, and slow in taking it, but earnestly desirous to regain peace as soon as may be, when it is in any measure broken; that the wound may be healed

while it is green, and before it begins to rankle and fester. And more especially, this disposition will engage you “to keep the unity of the Spirit in the bond of peace, with all that in every place call on the name of our Lord Jesus Christ;” whom, if you truly love, you will also love all those whom you have reason to believe to be his disciples and servants.

21. If you be yourselves indeed of that number, you will also put on bowels of mercy. The mercies of God, and those of the blessed Redeemer, will work on your heart, to mould it to sentiments of compassion and generosity, so that you will feel the wants and sorrows of others; you will desire to relieve their necessities, and, as you have an opportunity, you will do good, both to their bodies and their souls; expressing your kind affections in suitable actions, which may both evince their sincerity, and render them effectual.

22. As a Christian, you will also maintain truth inviolable, not only in your solemn testimonies, when confirmed by an oath, but likewise in common conversation. You will remember, too, that your promises bring an obligation upon you, which you are by no means at liberty to break through. On the whole, you will be careful to keep a strict correspondence between your words and your actions, in such a manner as becomes a servant of the God of truth.

23. Once more: As amidst the strictest care to observe all the divine precepts, you will still find many imperfections, on account of which you will be obliged to pray that God would not enter into strict



judgment with you, as well knowing, that in his sight you cannot be justified; you will be careful not to judge others in such a manner as should awaken the severity of his judgment against yourself. You will not, therefore, judge them pragmatically, that is, when you have nothing to do with their actions; nor rashly, without inquiring into circumstances; nor partially, without weighing them attentively and fairly; nor uncharitably, putting the worst construction upon things in their own nature dubious, deciding upon intentions as evil farther than they certainly appear to be so, pronouncing on the state of men, or on the whole of their character, from any particular action, and involving the innocent with the guilty. There is a moderation contrary to all these extremes, which the gospel recommends; and if you receive the gospel in good earnest into your heart, it will lay the axe to the root of such evils as these.

24. Having thus briefly illustrated the principal branches of the Christian temper and character, I shall conclude the representation, with reminding you of some general qualifications, which must be mingled with all, and give a tincture to each of them; such as sincerity, constancy, tenderness, zeal, and prudence.

25. Always remember, that sincerity is the very soul of true religion. A single intention to please God, and to approve ourselves to him, must animate and govern all that we do in it. Under the influence of this principle, you will impartially inquire into every intimation of duty, and apply to the practice of it, so far as it is known to you. Your heart

will be engaged in all you do. Your conduct in private, and in secret, will be agreeable to your most public behaviour. A sense of the divine authority will teach you to “esteem all God’s precepts concerning all things to be right, and to hate every false way.”

26. Thus are you, “in simplicity and godly sincerity,” to have your conversation in the world. And you are also to charge it upon your soul, to be “steadfast and immoveable, always abounding in the work of the Lord.” There must not only be some sudden fits and starts of devotion, or of something which looks like it, but religion must be a habitual and permanent thing. There must be a purpose to adhere to it at all times. It must be made the stated and ordinary business of life. Deliberate and presumptuous sins must be carefully avoided; a guard must be maintained against the common infirmities of life; and falls of one kind or of another, must be matter of proportionable humiliation before God, and must occasion renewed resolution for his service. And thus you are to go on to the end of your life, not discouraged by the length and difficulty of the way; nor allured on the one hand, or terrified on the other, by all the various temptations which may surround and assault you. Your soul must be fixed on this basis, and you are still to behave yourself as one who knows he serves an unchangeable God, and who expects from him “a kingdom which cannot be moved.”

27. Again: So far as the gospel prevails in your heart, your spirit will be tender, and the stone will be transformed into flesh. You will desire, that

your apprehension of divine things may be quick ; your affections ready to take proper impressions ; your conscience always easily touched ; and, on the whole, your resolutions pliant to the divine authority, and cordially willing to be and to do whatever God shall appoint. You will have a tender regard to the word of God ; a tender caution against sin ; a tender guard against the snares of prosperity ; a tender submission to God's afflicting hand : in a word, you will be tender wherever the divine honour is concerned ; and careful neither to do any thing yourself, nor to allow any thing in another, so far as you can influence, by which God should be offended, or religion reproached.

28. Nay, more than all this, you will, so far as true Christianity governs in your mind, exert a holy zeal in the service of your Redeemer and your Father. You will be zealously affected in every good thing, in proportion to its apprehended goodness and importance. You will be zealous, especially to correct what is irregular in yourselves, and to act, to the utmost of your ability, for the cause of God. Nor will you be able to look with an indifferent eye on the conduct of others in this view ; but, so far as charity, meekness, and prudence will admit, you will testify your disapprobation of every thing in it, which is dishonourable to God, and injurious to men. And you will labour, not only to reclaim men from such courses, but to engage them to religion, and to quicken them in it.

29. And, once more, you will desire to use the prudence which God has given you in judging what is, in present circumstances, your duty to God,

your neighbour, and yourself; what will be, on the whole, the most acceptable manner of discharging it, and how far it may be most advantageously pursued; as remembering, that he is indeed the wisest and the happiest man, who, by constant attention of thought, discovers the greatest opportunity of doing good, and, with ardent and animated resolution, breaks through every opposition, that he may improve these opportunities.

30. This is such a view of the Christian temper as could conveniently be thrown within such narrow limits; and I hope it may assist many in the great and important work of self-examination. Let your own conscience answer, how far you have already attained it, and how far you desire it; and let the principal topics here touched upon be fixed in your memory and in your heart, that you may be mentioning them before God, in your daily addresses to the throne of grace, in order to receive from him all necessary assistances for bringing them into practice.

*A PRAYER, chiefly in Scripture language, in which the several branches of the Christian temper are more briefly enumerated, in the order laid down above.*

Blessed God, I humbly adore thee, as the great “Father of lights, and the Giver of every good and every perfect gift.” From thee, therefore, I seek every blessing, and especially those which may lead me to thyself, and prepare me for the eternal enjoyment of thee. I adore thee as the God who searches the hearts, and tries the reins of the chil-

dren of men. “ Search me, O God! and know my heart; try me, and know my thoughts: see if there be any wicked way in me, and lead me in the way everlasting.” May I know what manner of spirit I am of, and be preserved from mistaking, where the error might be infinitely fatal!

May I, O Lord, “ be renewed in the spirit of my mind! A new heart do thou give me, and a new spirit do thou put within me!” Make me partaker of a divine nature: and “ as he who hath called me is holy, may I be holy in all manner of conversation.” May “ the same mind be in me which was in Christ Jesus:” and may I so walk even as he walked. Deliver me from being carnally minded, which “ is death;” and make me spiritually minded, since that is “ life and peace.” And may I, while I pass through this world of sense, “ walk by faith, and not by sight;” and be “ strong in faith, giving glory to God.”

May thy grace, O Lord, “ which hath appeared unto all men,” and appeared to me, with such glorious evidence and lustre, effectually teach me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly! Work in my heart that godliness which is profitable unto all things; and teach me, by the influence of thy blessed Spirit, to love thee, the Lord my God, “ with all my heart, and with all my soul, and with all my mind, and with all my strength.” May I yield myself unto thee, “ as alive from the dead;” and “ present my body a living sacrifice, holy and acceptable in thy sight, which is my most reasonable service.” May I entertain the most faithful and affectionate regards

to the blessed Jesus, thine incarnate Son, "the brightness of thy glory, and the express image of thy person." Though I have not seen him, may I love him; and in him, though now I see him not, yet, believing, may I "rejoice with joy unspeakable, and full of glory:" and may "the life which I live in the flesh," be daily "by the faith of the Son of God." May I "be filled with the Spirit;" and may I be led by it; and so may it be evident to others, and especially to my own soul, that I am a child of God, and an heir of glory. May I not receive the spirit of bondage unto fear, but the Spirit of adoption, whereby I may be enabled to cry, "Abba, Father!" May he work in me as "the spirit of love, and of power, and of a sound mind;" that so I may add to my faith virtue. May I be strong, and very courageous, and quit myself like a man, and like a Christian, in the work to which I am called, and in that warfare which I had in view, when I listed under the banner of the great Captain of my salvation!

Teach me, O Lord, seriously to consider the nature of my own soul, and to set a suitable value upon it! May I labour, not only, or chiefly, "for the meat that perisheth, but for that which endureth to eternal life!" May I humble myself under thy mighty hand, and be clothed with humility, decked with "the ornament of a meek and quiet spirit, which, in the sight of God, is of great price!" May I be pure in heart, that I may see God; mortifying my members which are on the earth, so that if a right eye offend me, I may pluck it out, and if a right hand offend me, I may cut it off! May I be

temperate in all things, content with such things as I have, and instructed to be so in whatsoever state I am! May patience also have its work in me, that I may be in that respect complete, and wanting nothing!

Form me, O Lord, I beseech thee, to a proper temper towards my fellow-creatures! May I love my neighbour as myself: and whatsoever I would that others should do unto me, may I also do the same unto them. May I put on meekness under the greatest injuries and provocations; and if it be possible, as much as it lieth in me, may I live peaceably with all men. May I be merciful, as my Father in heaven is merciful. May I speak the truth from my heart, and may I speak it in love; guarding against every instance of a censorious and malignant disposition, and taking care not to judge severely, as I would not be judged with a severity which thou, Lord, knowest, and which my own conscience knows, I should not be able to support!

I entreat thee, O Lord, to work in me all those qualifications of the Christian temper, which may render it peculiarly acceptable to thee, and may prove ornamental to my profession in the world. Renew, I beseech thee, "a right spirit within me:" make me an Israelite indeed, in whom there is no allowed guile. And while I feast on Christ as my passover sacrificed for me, may I keep the feast with the unleavened bread of sincerity and truth. Make me, I beseech thee, O thou almighty and unchangeable God, steadfast and immoveable, always abounding in thy work, as knowing that my labour in the Lord shall not be finally in vain. May my heart be tender, easily impressed with thy word and provi-

dence, touched with an affectionate concern for thy glory, and sensible of every impulse of thy Spirit. May I be zealous for my God, with a zeal according to knowledge and charity; and teach me in thy service to join the wisdom of the serpent with the boldness of the lion, and the innocence of the dove! Thus render me, by thy grace, a shining image of my dear Redeemer; and at length bring me to wear the bright resemblance of his holiness and his glory, in that world where he dwells; that I may ascribe everlasting honours to Him, and to thee, O thou Father of mercies, whose invaluable gift he is, and to thine Holy Spirit, through whose gracious influences, I would humbly hope, I may call thee my Father, and Jesus my Saviour! Amen.



## CHAPTER XV.

THE READER REMINDED HOW MUCH HE NEEDS THE ASSISTANCE OF THE SPIRIT OF GOD, TO FORM HIM TO THE TEMPER DESCRIBED ABOVE, AND WHAT ENCOURAGEMENT HE HAS TO EXPECT IT.

Forward resolutions may prove ineffectual, Sect. 1. Yet religion is not to be given up in despair, but divine grace sought, 2. A general view of its reality and necessity from reason, 3. and Scripture, 4. The Spirit to be sought as the Spirit of Christ, 5. And in that view, the great strength of the soul, 6. The encouragement there is to hope for the communication of it, 7. A concluding exhortation to pray for it, 8. And an humble address to God, pursuant to that exhortation.

1. I HAVE now laid before you a plan of that temper and character which the gospel requires, and



which, if you are a true Christian, you will desire and pursue. Surely there is, in the very description of it, something which must powerfully strike every mind, which has any taste for what is truly beautiful and excellent. And I question not, but you, my dear reader, will feel some impression of it upon your heart. You will immediately form some lively purpose of endeavouring after it; and perhaps you may imagine you shall certainly and quickly attain to it. You see how reasonable it is, and what desirable consequences necessarily attend it, and the aspect which it bears on your present enjoyment and your future happiness; and therefore are determined you will act accordingly. But give me leave seriously to remind you, how many there have been, (would to God that several of the instances had not happened within the compass of my own personal observation!) whose goodness has been like a morning cloud, and the early dew, which soon passeth away. There is not room indeed absolutely to apply the words of Joshua, taken in the most rigorous sense, when he said to Israel, (that he might humble their too hasty and sanguine resolutions,) "You cannot serve the Lord:" but I will venture to say, You cannot easily do it. Alas! you know not the difficulties you have to break through; you know not the temptations which Satan will throw in your way; you know not how importunate your vain and sinful companions will be, to draw you back into the snare you may attempt to break; and, above all, you know not the subtle artifices which your own corruptions will practise upon you, in order to recover their dominion over you. You think the views you

now have of things will be lasting, because the principles and objects to which they refer are so; but perhaps to-morrow may undeceive you, or rather deceive you anew. To-morrow may present some trifle in a new dress, which shall amuse you into a forgetfulness of all this. Nay, perhaps, before you lie down on your bed, the impressions you now feel may wear off. The corrupt desires of your own heart, now perhaps a little charmed down, and lying as if they were dead, may spring up again with new violence, as if they had slept only to recruit their vigour; and if you are not supported by a better strength than your own, this struggle for liberty will only make your future chains the heavier, the more shameful, and the more fatal.

2. What then is to be done? Is the convinced sinner to lie down in despair? to say, I am a helpless captive, and, by exerting myself with violence, may break my limbs sooner than my bonds, and increase the evil I would remove. God forbid! You cannot, I am persuaded, be so little acquainted with Christianity, as not to know, that the doctrine of divine assistances bears a very considerable part in it. You have often, I doubt not, read of the law of the Spirit of life in Christ Jesus, as making us free from the law of sin and death; and have been told, that through the Spirit we mortify the deeds of the body. You have read of doing all things through Christ who strengthens us; whose grace is sufficient for us, and "whose strength is made perfect in weakness." Permit me, therefore, now to call down your attention to this as a truth of the clearest evidence, and of the utmost importance.

3. Reason, indeed, as well as the whole tenor of Scripture, agrees with this.\* The whole created world has a necessary dependence on God; from him even the knowledge of natural things is derived, and skill in them is to be ascribed to him. Much more loudly does so great and excellent a work, as the new-forming the human mind, bespeak its divine Author. When you consider how various the branches of the Christian temper are, and how contrary many of them also are to that temper which hath prevailed in your heart, and governed your life in time past; you must really see divine influences, as necessary to produce and nourish them, as the influences of the sun and rain are to call up the variety of plants and flowers, and grain and fruits, by which the earth is adorned, and our life supported. You will yet be more sensible of this, if you reflect on the violent opposition which this happy work must be expected to meet with, of which I shall presently warn you more largely, and which, if you have not already experienced, it must be because you have but very lately began to think of religion.

4. Accordingly, if you give yourself leave to consult Scripture on this head, (and if you would live like a Christian, you must be consulting it every day, and forming your notions and actions by it,) you will see, that the whole tenor of it teaches that dependence upon God which I am now recommending. You will particularly see, that the production of religion in the soul is matter of divine promise;

---

\* See many of these thoughts much more largely illustrated in my seventh Sermon on Regeneration.

that, when it has been effected, Scripture ascribes it to a divine agency; and that the increase of grace and piety in the heart of those who are truly regenerate, is also spoken of as the work of God, who begins and carries it on until the day of Jesus Christ.

5. In consequence of all these views, lay it down to yourself as a most certain principle, that no attempt in religion is to be made in your own strength. If you forget this, and God purposes finally to save you, he will humble you by repeated disappointments, till he teach you better. You will be ashamed of one scheme and effort, and of another, till you settle upon the true basis. He will also probably show you not only in the general, that your strength is to be derived from heaven; but particularly, that it is the office of the blessed Spirit to purify the heart, and to invigorate holy resolutions; and also, that in all these operations he is to be considered as the Spirit of Christ, working under his direction, and as a vital communication from him, under the character of the great Head of the church, the grand treasurer and dispenser of these holy and beneficial influences. On which account, it is called "the supply of the Spirit of Jesus Christ," who is exalted at the right hand of the Father, to give repentance and remission of sins; in whose grace alone we can be strong, and of whose fulness we receive, even grace for grace.

6. Resolve, therefore, strenuously for the service of God, and for the care of your soul; but resolve modestly and humbly. "Even the youths shall faint and be weary, and the young men utterly fall: but they who wait on the Lord," are the persons who

“renew their strength.” When a soul is almost afraid to declare, in the presence of the Lord, that it will not do this or that, which has formerly offended him; when it is afraid absolutely to promise, that it will perform this or that duty with vigour and constancy; but only expresses its humble earnest desire, that it may by grace be enabled to avoid the one, or pursue the other;—then, so far as my observation and experience have reached, it is in the best way to learn the happy art of conquering temptations, and of discharging duty.

7. On the other hand, let not your dependence upon this Spirit, and your sense of your own weakness and insufficiency for any thing spiritually good without his continued aid, discourage you from devoting yourself to God, and engaging in a religious life, considering what abundant reason you have to hope, that these gracious influences will be communicated to you. The light of nature, at the same time that it teaches the need we have of help from God in a virtuous course, may lead us to conclude, that so benevolent a Being, who bestows on the most unworthy and careless part of mankind so many blessings, will take a peculiar pleasure in communicating, to such as humbly ask them, those gracious assistances, which may form their deathless souls into his own resemblance, and fit them for that happiness to which their rational nature is suited, and for which it was in its first constitution intended. The word of God will much more abundantly confirm such a hope. You there hear divine wisdom crying even to those who had long trifled with her instructions, “Turn ye at my reproof, and I will

pour out my Spirit upon you." You hear the Apostle saying, "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need." Yea, you there hear our Lord himself arguing in this sweet and convincing manner: "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit unto them that ask him?" This gift and promise of the Spirit was given unto Christ, when he ascended up on high, in trust for all his true disciples. God hath shed it abundantly upon us in him. And I may add, that the very desire you feel after the farther communication of the Spirit, is the result of the first-fruits of it already given: so that you may, with peculiar propriety, interpret it as a special call, to open your mouth wide, that he may fill it. You thirst, and therefore you may cheerfully plead, that Jesus hath invited you to come unto him and drink; with a promise, not only that you shall drink if you come unto him, but also that "out of your belly shall flow (as it were) rivers of living water," for the edification and refreshment of others.

8. Go forth, therefore, with humble cheerfulness, to the prosecution of all the duties of the Christian life. Go, and prosper, "in the strength of the Lord, making mention of his righteousness, and of his only." And as a token of farther communication, may your heart be quickened to the most earnest desires after the blessings I have now been recommending to your pursuit! May you be stirred up to pour out your soul before God, in such holy breathings as these! And may they be your daily language in his gracious presence!

*An humble SUPPLICATION for the influences of  
Divine Grace, to form and strengthen religion in  
the soul.*

Blessed God! I sincerely acknowledge, before thee, mine own weakness and insufficiency for any thing that is spiritually good. I have experienced it a thousand times; and yet my foolish heart would again trust itself, and form resolutions in its own strength. But let this be the first-fruits of thy gracious influence upon it, to bring it to an humble distrust of itself, and to a repose on thee!

Abundantly do I rejoice, O Lord, in the kind assurances which thou givest me of thy readiness to bestow liberally and richly so great a benefit. I do, therefore, according to thy condescending invitation, "come with boldness to the throne of grace, that I may find grace to help in every time of need." I mean not, O Lord God, to turn thy grace into wantonness or perverseness, or to make my weakness an excuse for negligence and sloth. I confess thou hast already given me more strength than I have used; and I charge it upon myself, and not on thee, that I have not long since received still more abundant supplies. I desire, for the future, to be found diligent in the use of all appointed means; in the neglect of which, I well know, that petitions like these would be a profane mockery, and might much more probably provoke thee to take away what I have, than prevail upon thee to impart more. But, firmly resolving to exert myself to the utmost, I

earnestly entreat the communications of thy grace, that I may be enabled to fulfil that resolution.

“Be surety, O Lord, unto thy servant for good!” Be pleased to shed abroad thy sanctifying influences on my soul, to form me for every duty thou requirest! Implant, I beseech thee, every grace and virtue deep in mine heart; and maintain the happy temper, in the midst of those assaults, from within and from without, to which I am continually liable, while I am still in this world, and carry about with me so many infirmities! Fill my breast, I beseech thee, with good affections towards thee, my God, and towards my fellow-creatures! Remind me always of thy presence: and may I remember that every secret sentiment of my soul is open to thee! May I, therefore, guard against the first risings of sin, and the first approaches to it! And, that Satan may not find room for his evil suggestions, I earnestly beg thou, Lord, wouldst fill my heart by thine Holy Spirit, and take up thy residence there! Dwell in me, and walk with me; and let my body be the temple of the Holy Ghost!

May I be so joined to Christ Jesus my Lord, as to be one spirit with him, and feel his invigorating influences continually bearing me on, superior to every temptation, and to every corruption! That while “the youth shall faint and be weary, and the young men utterly fall,” I may so wait upon the Lord as to renew my strength; and may go from one degree of faith, and love, and zeal, and holiness, to another, till I appear perfect before thee in Zion, to drink in immortal vigour and joy from thee, as the everlasting fountain of both, through Jesus



Christ my Lord, in whom I have righteousness and strength, and to whom I desire ever to ascribe the praise of all mine improvement in both! Amen.

---

## CHAPTER XVI.

THE CHRISTIAN CONVERT WARNED OF, AND ANIMATED AGAINST, THOSE DISCOURAGEMENTS WHICH HE MUST EXPECT TO MEET WITH, WHEN ENTERING ON A RELIGIOUS COURSE.

Christ has instructed his disciples to expect opposition and difficulties in the way to heaven, Sect. 1. Therefore, [I.] A more particular view of them is taken, as arising, (1) From the remainders of indwelling sin, 2. (2) From the world, and especially from former sinful companions, 3. (3) From the temptations and suggestions of Satan, 4. [II.] The Christian is animated and encouraged by various considerations to oppose them; particularly by the presence of God,—the aids of Christ,—the example of others, who, though feeble, have conquered,—and the crown of glory to be expected, 5, 6. Therefore, though apostacy would be infinitely fatal, the Christian may press on cheerfully, 7. Accordingly, the soul, alarmed by these views, is represented as committing itself to God in the prayer which concludes the chapter.

1. WITH the utmost propriety has our Divine Master required us to “strive to enter in at the strait gate;” thereby (as it seems) intimating, not only that the passage is narrow, but that it is beset with enemies; beset, on the right hand and on the left, with enemies cunning and formidable. And be assured, O reader, that whatever your circum-

stances in life are, you must meet and encounter them. It will therefore be your prudence, to survey them attentively in your own reflections, that you may see what you are to expect; and may consider in what armour it is necessary you should be clothed, and with what weapons you must be furnished, to manage the combat. You have often heard them marshalled, as it were, under three great leaders, the flesh, the world, and the devil; and according to this distribution, I would call you to consider the forces of each, as setting themselves in array against you. O that you may be excited to take to yourself "the whole armour of God," and to acquit yourself like a man, and a Christian!

2. Let your conscience answer, whether you do not carry about with you a corrupt and degenerate nature? You will, I doubt not, feel its effects. You will feel, in the language of the Apostle, (who speaks of it as the case of Christians themselves,) the flesh lusting against the Spirit, so that you will not be able, in all instances, to do the things that you would. You brought irregular propensities into the world along with you; and you have so often indulged those sinful inclinations, that you have greatly increased their strength; and you will find, in consequence of it, that these habits cannot be broken through without great difficulty. You will, no doubt, often recollect the strong figures in which the prophet describes a case like yours; and you will own, that it is justly represented by that of an Ethiopian changing his skin, and the leopard his spots. It is indeed possible, that at first you may find such an edge and eagerness upon your spirits,

as may lead you to imagine that all opposition will immediately fall before you. But, alas! I fear, that, in a little time, these enemies, which seemed to be slain at your feet, will revive, and recover their weapons, and renew the assault in one form or another. And perhaps your most painful combats may be with such as you had thought most easy to be vanquished; and your greatest danger may arise from some of those enemies from whom you apprehended the least; particularly from pride, and from indolence of spirit; from a secret alienation of heart from God; and from an indisposition for conversing with him, through an immoderate attachment to things seen and temporal, which may be oftentimes exceedingly dangerous to your salvation, though perhaps they be not absolutely and universally prohibited. In a thousand of these instances, you must learn to deny yourself, or you cannot be Christ's disciple.

3. You must also lay your account to find great difficulties from the world; from its manners, customs, and examples. The things of the world will hinder you one way, and the men of the world another. Perhaps you may meet with much less assistance in religion, than you are now ready to expect, from good men. The present generation of them is generally so cautious to avoid every thing that looks like ostentation, and there seems something so insupportably dreadful in the charge of enthusiasm, that you will find most of your Christian brethren studying to conceal their virtue and their piety, much more than others study to conceal their vice and their profaneness. But while, unless your

situation be singularly happy, you meet with very little aid one way, you will, no doubt, find great opposition another. The enemies of religion will be bold and active in their assaults, while many of its friends seem unconcerned; and one sinner will probably exert himself more to corrupt you, than ten Christians to secure and save you. They who have once been your companions in sin, will try a thousand artful methods to allure you back again to their forsaken society; some of them, perhaps, with an appearance of tender fondness; and many more, by the almost irresistible art of banter and ridicule: that boasted test of right and wrong, as it has been wantonly called, will be tried upon you, perhaps without any regard to decency, or even to common humanity. You will be derided and insulted by those whose esteem and affection you naturally desire; and may find much more propriety than you imagine, in that expression of the Apostle, "the trial of cruel mockings," which some fear more than either sword or flames. This persecution of the tongue you must expect to go through, and perhaps may be branded as a lunatic, for no other cause, than that you now begin to exercise your reason to purpose, and will not join with those who are destroying their own souls, in their wild career of folly and madness.

4. And it is not at all improbable, that, in the mean time, Satan may be doing his utmost to discourage and distress you. He will, no doubt, raise in your imagination the most tempting idea of the gratifications, the indulgences, and the companions, you are obliged to forsake; and give you the most

discouraging and terrifying view of the difficulties, severities, and dangers, which are (as he will persuade you) inseparable from religion. He will not fail to represent God himself, the fountain of goodness and happiness, as a hard master, whom it is impossible to please. He will perhaps fill you with the most distressful fears, and, with cruel and insolent malice, glory over you as his slave, when he knows you are the Lord's freeman. At one time, he will study, by his vile suggestions, to interrupt you in your duties, as if they gave him an additional power over you. At another time, he will endeavour to weary you of your devotion, by influencing you to prolong it to an immoderate and tedious length, lest his power should be exerted upon you when it ceases. In short, this practised deceiver has artifices, which it would require whole volumes to display, with particular cautions against each. And he will follow you with malicious arts and pursuits to the very end of your pilgrimage; and will leave no method unattempted, which may be likely to weaken your hands, and to sadden your heart; that if, through the gracious interposition of God, he cannot prevent your final happiness, he may at least impair your peace and your usefulness as you are passing to it.

5. This is what the people of God feel; and what you will feel in some degree or other, if you have your lot and your portion among them. But, after all, be not discouraged; Christ is the Captain of your salvation. It is delightful to consider him under this view. When we take a survey of these hosts of enemies, we may lift up our head amidst

them all, and say, "More, and greater, is he that is with us, than all those that are against us." "Trust in the Lord, and you will be like Mount Zion, which cannot be removed, but abideth for ever." When your enemies press upon you, remember you are to fight in the presence of God. Endeavour, therefore, to act a gallant and a resolute part; endeavour to resist them, steadfast in the faith. Remember He can give "power to the faint, and increase strength to them that have no might." He hath done it in ten thousand instances already; and he will do it in ten thousand more. How many striplings have conquered their gigantic foes in all their most formidable armour, when they have gone forth against them, though but as it were with a staff and a sling, in the name of the Lord God of Israel! How many women and children have trodden down the force of the enemy, and out of weakness have been made strong!

6. Amidst all the opposition of earth and hell, look upward, and look forward, and you will feel your heart animated by the view. Your General is near; he is near to aid you, he is near to reward you. When you feel the temptation press the hardest, think of Him who endured even the cross itself for your rescue. View the fortitude of your divine Leader, and endeavour to march on in his steps. Harken to his voice, for he proclaims it aloud—"Behold, I come quickly; and my reward is with me." "Be thou faithful unto death, and I will give thee a crown of life." And O, how bright will it shine! and how long will its lustre last! When the gems that adorn the crowns of monarchs, and pass

(instructive thought!) from one royal head to another through succeeding centuries, are melted down in the last flame, it is "a crown of glory which fadeth not away."

7. It is indeed true, that "such as turn aside to crooked paths, will be led forth with the workers of iniquity," to that terrible execution which the divine justice is preparing for them; and it would have been "better for them not to have known the way of righteousness, than, after having known it, to turn aside from the holy commandment." But I would, by divine grace, hope better things of you. And I make it my hearty prayer for you, my reader, that you may be kept by the mighty power of God, kept as in a garrison, on all sides fortified in the securest manner, through faith unto salvation.

*The soul, alarmed by a sense of these difficulties, committing itself to Divine Protection.*

Blessed God, it is to thine almighty power that I flee. Behold me surrounded with difficulties and dangers, and stretch out thine omnipotent arm to save me, "O thou that savest by thy right hand them that put their trust in thee, from those that rise up against them!" This day do I solemnly put myself under thy protection: exert thy power in my favour, and permit me to make "the shadow of thy wings my refuge." Let thy grace be sufficient for me, and thy strength be made perfect in my weakness. I dare not say, I will never forsake thee, I will never deny thee: but I hope I can truly say, O Lord, I would not do it; and that, according to

my present apprehension and purpose, death would appear to me much less terrible, than in any wilful and deliberate instance to offend thee. O root out those corruptions from my heart, which, in an hour of pressing temptation, might incline me to view things in a different light, and so might betray me into the hands of the enemy! Strengthen my faith, O Lord, and encourage my hope! Inspire me with a heroic resolution in opposing every thing that lies in my way to heaven; and let me set my face like a flint, against all the insults of earth and hell. If sinners entice me, let me not consent; if they assault me, let me not regard it; if they threaten me, let me not fear. Rather may a holy and ardent, yet prudent and well-governed zeal, take occasion, from that malignity of heart which they discover, to attempt their conviction and reformation. At least, let me never be ashamed to plead thy cause against the most profane deriders of religion. "Make me to hear joy and gladness" in my own soul; and I will endeavour to teach transgressors thy way, that sinners may be converted unto thee. Yea, Lord, while my fears continue, though I should apprehend myself condemned, I am condemned so righteously for my own folly, that I would be thine advocate, though against myself.

Keep me, O Lord, now, and at all times! Never let me think, whatever age or station I attain, that I am strong enough to maintain the combat without thee. Nor let me imagine myself, even in this infancy of religion in my soul, so weak, that thou canst not support me. Wherever thou leadest me, there let me follow; and whatever station thou ap-



pointest me, there let me labour; there let me maintain the holy war against all the enemies of my salvation, and rather fall in it than basely abandon it!

And thou, O glorious Redeemer, the Captain of my salvation, the great Author and Finisher of my faith, when I am in danger of denying thee, as Peter did, look upon me with that mixture of majesty and tenderness, which may either secure me from falling, or may speedily recover me to God and my duty again! And teach me to take occasion, even from my miscarriages, to humble myself more deeply for all that has been amiss, and to redouble my future diligence and caution. Amen.



## CHAPTER XVII.

THE CHRISTIAN URGED TO, AND ASSISTED IN, AN EXPRESS ACT OF SELF-DEDICATION TO THE SERVICE OF GOD.

The advantages of such a surrender are briefly suggested, Sect. 1. Advices for the manner of doing it; that it be deliberate, cheerful, entire, perpetual, 2, 3, 4. And that it be expressed with some affecting solemnity, 5. A written instrument to be signed and declared before God, at some season of extraordinary devotion, proposed, 6, 7. The chapter concludes with a specimen of such an instrument, together with an abstract of it, to be used with proper and requisite alterations.

1. As I would hope, that, notwithstanding all the views of opposition which do or may arise, yet, in consideration of those noble supports and motives

which have been mentioned in the two preceding chapters, you are heartily determined for the service of God, I would now urge you to make a solemn surrender of yourself unto it. Do not only form such a purpose in your heart, but expressly declare it in the divine presence. Such solemnity in the manner of doing it, is certainly very reasonable in the nature of things; and sure it is highly expedient for binding to the Lord such a treacherous heart as we know our own to be. It will be pleasant to reflect upon it, as done at such and such a time, with such and such circumstances of place and method, which may serve to strike the memory and the conscience. The sense of the vows of God which are upon you, will strengthen you in an hour of temptation; and the recollection may also encourage your humble boldness and freedom in applying to him under the character and relation of your covenant God and Father, as future exigencies may require.

2. Do it, therefore; but do it deliberately. Consider what it is that you are to do; and consider how reasonable it is that it should be done, and done cordially and cheerfully: "not by constraint, but willingly;" for in this sense, and in every other, "God loves a cheerful giver." Now, surely there is nothing we should do with greater cheerfulness, or more cordial consent, than making such a surrender of ourselves to the Lord—to the God who created us, who brought us into this pleasant and well-furnished world, who supported us in our tender infancy, who guarded us in the thoughtless days of childhood and youth, who has hitherto continually

helped, sustained, and preserved us. Nothing can be more reasonable, than that we should acknowledge him as our rightful owner, and our Sovereign Ruler; than that we should devote ourselves to him as our most gracious benefactor, and seek him as our supreme felicity. Nothing can be more apparently equitable, than that we, the product of his power, and the price of his Son's blood, should be his, and his for ever. If you see the matter in its just view, it will be the grief of your soul that you have ever alienated yourself from the blessed God and his service; so far will you be from wishing to continue in that state of alienation another year or another day, you will rejoice to bring back to him his revolted creature; and as you have, in times past, "yielded your members as instruments of unrighteousness unto sin, you will delight to yield yourselves unto God, as alive from the dead, and to employ your members as instruments of righteousness unto God."

3. The surrender will also be as entire, as it is cheerful and immediate. All you are, and all you have, and all you can do, your time, your possessions, your influence over others, will be devoted to him, that for the future it may be employed entirely for him, and to his glory. You will desire to keep back nothing from him; but will seriously judge, that you are then in the truest and noblest sense your own, when you are most entirely his. You are also, on this great occasion, to resign all that you have to the disposal of his wise and gracious providence; not only owning his power, but consenting to his undoubted right, to do what he pleases with you, and all that he has given you;

and declaring a hearty approbation of all that he has done, and of all that he may farther do.

4. Once more, let me remind you, that this surrender must be perpetual. You must give yourself up to God in such a manner, as never more to pretend to be your own; for the rights of God are, like his nature, eternal and immutable; and, with regard to his rational creatures, are the same yesterday, today, and for ever.

5. I would farther advise and urge, that this dedication may be made with all possible solemnity. Do it in express words. And perhaps it may be in many cases most expedient, as many pious divines have recommended, to do it in writing. Set your hand and seal to it, that on such a day, of such a month and year, and at such a place, on full consideration and serious reflection, you came to this happy resolution, that, whatever others might do, you would serve the Lord.

6. Such an instrument you may, if you please, draw up for yourself; or, if you rather choose to have it drawn up to your hand, you may find something of this nature below, in which you may easily make such alterations as shall suit your circumstances, where there is any thing peculiar in them. But, whatever you use, weigh it well, meditate attentively upon it, that you may not "be rash with your mouth to utter any thing before God." And when you determine to execute this instrument, let the transaction be attended with some more than ordinary religious retirement. Make it, if you conveniently can, a day of secret fasting and prayer. And when your heart is prepared with a becoming

awe of the Divine Majesty, with an humble confidence in his goodness, and an earnest desire of his favour, then present yourself on your knees before God, and read it over deliberately and solemnly; and when you have signed it, lay it by in some secure place, where you may review it whenever you please; and make it a rule with yourself, to review it, if possible, at certain seasons of the year, that you may keep up the remembrance of it.

7. At least take this course, till you see your way clear to the table of the Lord, where you are to renew the same covenant, and to seal it with more affecting solemnities. And God grant that you may be enabled to keep it, and in the whole of your conversation to walk according to it! May it be an anchor to your soul in every temptation, and a cordial to it in every affliction! May the recollection of it embolden your addresses to the throne of grace now, and give additional strength to your departing spirit, in a consciousness that it is ascending to your covenant God and Father, and to that gracious Redeemer, whose power and faithfulness will securely keep what you commit to him until that day!

*An example of SELF-DEDICATION, or a solemn form of renewing our covenant with God.*

Eternal and unchangeable Jehovah! Thou great Creator of heaven and earth, and adorable Lord of angels and men! I desire, with the deepest humiliation and abasement of soul, to fall down at this time in thine awful presence, and earnestly pray, that

thou wilt penetrate my very heart with a suitable sense of thine unutterable and inconceivable glories.

Trembling may justly take hold upon me, when I, a sinful worm, presume to lift up my head to thee, presume to appear in thy majestic presence, on such an occasion as this. "Who am I, O Lord God, or what is my house?" What is my nature or descent, my character and desert, that I should speak of this, and desire that I may be one party in a covenant, where thou, the King of kings, and the Lord of lords, art the other! I blush, and am confounded, even to mention it before thee. But, O Lord, great as is thy majesty, so also is thy mercy. If thou wilt hold converse with any of thy creatures, thy superlatively exalted nature must stoop, must stoop infinitely low. And I know, that in and through Jesus, the Son of thy love, thou condescendest to visit sinful mortals, and to allow their approach to thee, and their covenant-intercourse with thee. Nay, I know, that the scheme and plan is thine own, and that thou hast graciously sent to propose it to us; as none untaught by thee would have been able to form it, or inclined to embrace it, even when actually proposed.

To thee, therefore, do I now come, invited by the name of thy Son, and trusting in his righteousness and grace. Laying myself at thy feet, with shame and confusion of face, and smiting upon my breast, I say, with the humble publican, "God be merciful to me a sinner!" I acknowledge, O Lord, that I have been a great transgressor. My sins have reached unto heaven, and "mine iniquities are lifted up unto the skies!" The irregular pro-

pensities of my corrupted and degenerate nature have, in ten thousand aggravated instances, wrought "to bring forth fruit unto death." And if thou shouldst be strict to mark mine offences, I must be silent under a load of guilt, and immediately sink into destruction. But thou hast graciously called me to return unto thee, though I have been a wandering sheep, a prodigal son, a backsliding child. Behold, therefore, O Lord, I come unto thee. I come, convinced not only of my sin, but of my folly. I come, from my very heart ashamed of myself, and with an acknowledgment, in the sincerity and humility of my soul, that "I have played the fool, and have erred exceedingly." I am confounded myself at the remembrance of these things; but be thou merciful to my unrighteousness, and do not remember against me my sins and transgressions! Permit me, O Lord, to bring back unto thee those powers and faculties which I have ungratefully and sacrilegiously alienated from thy service; and receive, I beseech thee, thy poor revolted creature, who is now convinced of thy right to him, and desires nothing in the whole world so much as to be thine!

Blessed God! it is with the utmost solemnity that I make this surrender of myself unto thee. Hear, O heavens, and give ear, O earth; I vouch the Lord this day to be my God; and I vouch and declare myself, this day, to be one of his covenant children and people. Hear, O thou God of heaven, and record it in the book of thy remembrance, that henceforth I am thine, entirely thine. I would not merely consecrate unto thee some of my powers, or some of my possessions; or give thee a certain pro-

portion of my services, or all I am capable of, for a limited time; but I would be wholly thine, and thine for ever. From this day do I solemnly renounce all the former lords which have had dominion over me, every sin and every lust; and bid, in thy name, an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, and all the members of my body, would I present before thee this day, "as a living sacrifice, holy and acceptable unto God," which I know to be my most "reasonable service." To thee I consecrate all my worldly possessions: in thy service I desire to spend all the remainder of my time upon earth, and beg thou wouldst instruct and influence me, so that, whether my abode here be longer or shorter, every year and month, every day and hour, may be used in such a manner as shall most effectually promote thine honour, and subserve the schemes of thy wise and gracious providence. And I earnestly pray, that whatever influence thou givest me over others, in any of the superior relations of life in which I may stand, or in consequence of any peculiar regard which may be paid to me, thou wouldst give me strength and courage to exert myself to the utmost for thy glory; resolving not only that I will myself do it, but that all others, so far as I can rationally and properly influence them, shall serve the Lord. In this course, O blessed God, would I steadily persevere to the very end of my life; earnestly praying, that every future day of it may supply the deficiencies, and



correct the irregularities of the former ; and that I may by divine grace be enabled, not only to hold on in that happy way, but daily to grow more active in it !

Nor do I only consecrate all that I am, and have, to thy service ; but I also most humbly resign, and submit to thine holy and sovereign will, myself, and all that I can call mine. I leave, O Lord, to thy management and direction, all I possess, and all I wish ; and set every enjoyment and every interest before thee, to be disposed of as thou pleasest. Continue, or remove, what thou hast given me ; bestow, or refuse, what I imagine I want, as thou, Lord, shalt see good. And though I dare not say, I will never repine ; yet I hope I may venture to say, that I will labour not only to submit, but to acquiesce ; not only to bear what thou dost in thy most afflictive dispensation, but to consent to it, and to praise thee for it ; contentedly resolving, in all that thou appointest for me, my will into thine, and looking on myself as nothing, and on thee, O God, as the great eternal All, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

Use me, O Lord, I beseech thee, as the instrument of thy glory ; and honour me so far, as, either by doing or suffering what thou shalt appoint, to bring some revenue of praise to thee, and of benefit to the world in which I dwell ! And may it please thee, from this day forward, to number me among thy peculiar people, that I may “ no more be a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God !” Receive, O

heavenly Father, thy returning prodigal! Wash me in the blood of thy dear Son; clothe me with his perfect righteousness; and sanctify me throughout by the power of thy Spirit! Destroy, I beseech thee, more and more the power of sin in mine heart! Transform me more into thine own image, and fashion me to the resemblance of Jesus, whom henceforth I would acknowledge as my teacher and sacrifice, my intercessor and my Lord! Communicate to me, I beseech thee, all needful influences of thy purifying, thy cheering, and thy comforting Spirit! And lift up that light of countenance upon me, which will put the sublimest joy and gladness into my soul!

Dispose my affairs, O God, in a manner which may be most subservient to thy glory and my own truest happiness; and when I have done and borne thy will upon earth, call me from hence at what time, and in what manner thou pleasest: only grant, that in my dying moments, and in the near prospects of eternity, I may remember these my engagements to thee, and may employ my latest breath in thy service! And do thou, Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should then be incapable of recollecting it. Look down, O my heavenly Father, with a pitying eye, upon thy languishing, thy dying child; place thine everlasting arms underneath me for my support; put strength and confidence into my departing spirit; and receive it to the embraces of thy everlasting love! Welcome it to the abodes of them that sleep in Jesus, to wait with them that glorious day, when the last of thy pro-

mises to thy covenant people shall be fulfilled in their triumphant resurrection, and that abundant entrance which shall be administered to them into that everlasting kingdom, of which thou hast assured them by thy covenant, and in the hope of which I now lay hold on it, desiring to live and to die, as with mine hand on that hope !

And when I am thus numbered among the dead, and all the interests of mortality are over with me for ever, if this solemn memorial should chance to fall into the hands of any surviving friends, may it be the means of making serious impressions on their minds ! May they read it, not only as my language, but as their own ; and learn to fear the Lord my God, and with me to put their trust under the shadow of his wings for time and for eternity ! And may they also learn to adore with me that grace, which inclines our hearts to enter into the covenant, and condescends to admit us into it when so inclined ; ascribing with me, and with all the nations of the redeemed, to the Father, the Son, and the Holy Ghost, that glory, honour, and praise, which is so justly due to each divine person, for the part he bears in this illustrious work ! Amen.

N. B.—For the sake of those who may think the preceding form of self-dedication too long to be transcribed, (as it is probable many will,) I have, at the desire of a much-esteemed friend, added the following abridgment of it, which should by all means be attentively weighed in every clause, before it is executed ; and any word or phrase, which may seem liable to exception, changed, that the whole heart may consent to it all.

Eternal and ever-blessed God ! I desire to present myself before thee, with the deepest humiliation

and abasement of soul; sensible how unworthy such a sinful worm is to appear before the Holy Majesty of heaven, the King of kings, and Lord of lords, and especially on such an occasion as this, even to enter into a covenant transaction with thee. But the scheme and plan is thine own. Thine infinite condescension hath offered it by thy Son, and thy grace hath inclined my heart to accept of it.

I come, therefore, acknowledging myself to have been a great offender; smiting on my breast, and saying, with the humble publican, "God be merciful to me a sinner!" I come, invited by the name of thy Son, and wholly trusting in his perfect righteousness; entreating, that for his sake thou wilt be merciful to my unrighteousness, and wilt no more remember my sins. Receive, I beseech thee, thy revolted creature, who is now convinced of thy right to him, and desires nothing so much as that he may be thine!

This day do I, with the utmost solemnity, surrender myself to thee. I renounce all former lords that have had dominion over me; and I consecrate to thee all that I am, and all that I have; the faculties of my mind, the members of my body, my worldly possessions, my time, and my influence over others; to be all used entirely for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest me in life; with an ardent desire and humble resolution to continue thine, through all the endless ages of eternity: ever holding myself in an attentive posture to observe the first intimations of thy will, and ready to spring forward, with zeal and joy, to the immediate execution of it.

To thy direction also I resign myself, and all I am and have, to be disposed of by thee in such a manner as thou shalt, in thine infinite wisdom, judge most subservient to the purposes of thy glory. To thee I leave the management of all events, and say, without reserve, Not my will, but thine be done; rejoicing with a loyal heart in thine unlimited government, as what ought to be the delight of the whole rational creation.

Use me, O Lord, I beseech thee, as an instrument for thy service! Number me among thy peculiar people! Let me be washed in the blood of thy dear Son! Let me be clothed with his righteousness! Let me be sanctified by his Spirit! Transform me more and more into his image! Impart to me, through him, all needful influences of thy purifying, cheering, and comforting Spirit! And let my life be spent under those influences, and in the light of thy gracious countenance, as my Father and my God!

And when the solemn hour of death comes, may I remember this thy covenant, "well ordered in all things and sure, as all my salvation, and all my desire," though every other hope and enjoyment is perishing! and do thou, O Lord, remember it too! Look down with pity, O my heavenly Father, on thy languishing dying child! Embrace me in thine everlasting arms! Put strength and confidence into my departing spirit! and receive it to the abodes of them that sleep in Jesus, peacefully and joyfully to wait the accomplishment of thy great promise to all thy people; even that of a glorious resurrection, and of eternal happiness in thine heavenly presence!

And if any surviving friend should, when I am in the dust, meet with this memorial of my solemn transactions with thee, may he make the engagement his own; and do thou graciously admit him to partake in all the blessings of thy covenant, through Jesus, the great Mediator of it; to whom, with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed, by all the millions who are thus saved by thee, and by all those other celestial spirits, in whose work and blessedness thou shalt call them to share! Amen.

---

## CHAPTER XVIII.

### OF ENTERING INTO CHURCH COMMUNION BY AN ATTENDANCE UPON THE LORD'S SUPPER.

The reader, being already supposed to have entered into covenant with God, Sect. 1. Is urged publicly to seal that engagement at the table of the Lord, 2. (1) From a view of the ends for which that ordinance was instituted, 3. Whence its usefulness is strongly inferred, 4. And, (2) From the authority of Christ's appointment, which is solemnly pressed on the conscience, 5. Objections from apprehensions of unfitness, 6. Weakness of grace, &c. briefly answered, 7. At least, serious thoughtfulness on this subject is absolutely insisted upon, 8. The chapter is closed with a prayer for one who desires to attend, yet finds himself pressed with remaining doubts.

1. I HOPE this chapter will find you, by a most express consent, become one of God's covenant people, solemnly and cordially devoted to his service; and it is my hearty prayer, that the covenant you

have made on earth may be ratified in heaven. But for your further instruction and edification, give me leave to remind you, that our Lord Jesus Christ hath appointed a peculiar manner of expressing our regard to him, and of solemnly renewing our covenant with him; which, though it does not forbid any other proper way of doing it, must by no means be set aside, or neglected, for any human methods, how prudent and expedient soever they may appear to us.

2. Our Lord has wisely ordained, that the advantages of society should be brought into religion; and as by his command professing Christians assemble together for other acts of public worship, so he has been pleased to institute a social ordinance, in which a whole assembly of them is to come to his table, and there to eat the same bread, and drink the same cup. And this they are to do, as a token of their affectionate remembrance of his dying love, of their solemn surrender of themselves to God, and of their sincere love to one another, and to all their fellow-Christians.

3. That these are indeed the great ends of the Lord's Supper, I shall not now stay to argue at large. You need only read what the apostle Paul hath written in the tenth and eleventh chapters of his first epistle to the Corinthians, to convince you fully of this. He there expressly tells us, that our Lord commanded the bread to be eaten, and the wine to be drunk, in remembrance of him, or as a commemoration or memorial of him: so that as often as we attend this institution, we show forth our Lord's death, which we are to do even till he come. And it is particularly asserted, that the cup is the New

Testament in his blood; that is, it is a seal of that covenant which was ratified by his blood. Now it is evident, that in consequence of this, we are to approach it with a view to that covenant, desiring its blessings, and resolving, by divine grace, to comply with its demands. On the whole, therefore, as the Apostle speaks, we have communion in the body and the blood of Christ; and partaking of his table and of his cup, we converse with Christ, and join ourselves to him as his people: as the heathens, in their idolatrous rites, had communion with their deities, and joined themselves to them; and the Jews, by eating their sacrifices, conversed with Jehovah, and joined themselves to him. He farther reminds them, that, though many, they were one bread and one body, "being all partakers of that one bread," and being "all made to drink into one Spirit;" that is, meeting together as if they were but one family, and joining in the commemoration of that one blood, which was their common ransom, and of the Lord Jesus, their common head. Now, it is evident, all these reasonings are equally applicable to Christians in succeeding ages. Permit me, therefore, by the authority of our divine Master, to press upon you the observation of this precept.

4. And let me also urge it, from the apparent tendency which it has to promote your truest advantage. You are setting out in the Christian life, and I have reminded you at large of the opposition you must expect to meet with in it. It is the love of Christ which must animate you to break through all. What then can be more desirable than to bear about with you a lively sense of it? and what can awaken



that sense more than the contemplation of his death as there represented? Who can behold the bread broken, and the wine poured out, and not reflect how the body of the blessed Jesus was even torn in pieces by his sufferings, and his sacred blood poured forth like water on the ground? Who can think of the heart-rending agonies of the Son of God, as the price of our redemption and salvation, and not feel his soul melted with tenderness, and inflamed with grateful affection? What an exalted view doth it give us of the blessings of the gospel covenant, when we consider it as established in the blood of God's only-begotten Son? And when we make our approach to God as our heavenly Father, and give up ourselves to his service in this solemn manner, what an awful tendency has it to fix the conviction, that we are not our own, being bought with such a price? What a tendency has it, to guard us against every temptation to those sins which we have so solemnly renounced, and to engage our fidelity to him to whom we have bound our souls as with an oath? Well may our hearts be knit together in mutual love, when we consider ourselves as one in Christ. His blood becomes the cement of the society, joins us in spirit, not only to each other, but "to all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:" and we anticipate, in pleasing hope, that blessed day, when the assembly shall be complete, and we shall all be for ever with the Lord. Well may these views engage us to deny ourselves, and to take up our cross to follow our crucified Master: well may they engage us to do our utmost by prayer,

and all other suitable endeavours, to serve his followers and his friends; to serve those whom he hath purchased with his blood, and who are to be his associates and ours, in the glories of a happy immortality.

5. It is also the express institution and command of our blessed Redeemer, that the members of such societies should be tenderly solicitous for the spiritual welfare of each other: and that, on the whole, his churches may be kept pure and holy; that they should “withdraw themselves from every brother that walketh disorderly;” that they should “mark such as cause offences or scandals amongst them, contrary to the doctrine which they have learned, and avoid them;” that if any obey not the word of Christ by his apostles, they should have no fellowship or communion with such, “that they may be ashamed;” that they should not eat with such as are notoriously irregular in their behaviour, but, on the contrary, should put away from among themselves such wicked persons. It is evident, therefore, that the institution of such societies is greatly for the honour of Christianity, and for the advantage of its particular professors. And consequently, every consideration of obedience to our common Lord, and of prudent regard to our own benefit and that of our brethren, will require, that those who love our Lord Jesus Christ in sincerity, should enter into them, and assemble among them, in these their most solemn and peculiar acts of communion at his table.

6. I entreat you, therefore, and if I may presume to say it in his name, and by his authority, I charge it on your conscience, that this precept of our dying

Lord go not, as it were, for nothing with you; but that, if you indeed love him, you keep this as well as the rest of his commandments.—I know you may be ready to form objections. I have elsewhere debated many of the chief of them at large, and I hope, not without some good effect.\* The great question is that which relates to your being prepared for a worthy attendance: and, in conjunction with what has been said before, I think that may be brought to a very short issue. Have you, so far as you know your own heart, been sincere in that deliberate surrender of yourself to God through Christ, which I recommended in the former chapter? If you have, (whether it were with or without the particular form or manner of doing it there recommended,) you have certainly taken hold of the covenant, and therefore have a right to the seal of it. And there is not, and cannot be, any other view of the ordinance, in which you can have any farther objection to it. If you desire to remember Christ's death, if you desire to renew the dedication of yourself to God through him, if you would list yourself among his people, if you would love them and do them good according to your ability, and, on the whole, would not allow yourself in the practice of any one known sin, or in the omission of any one known duty, then I will venture confidently to say, not only that you may be welcome to the ordinance, but that it was instituted for such as you.

7. As for other objections, a few words may suffice by way of reply. The weakness of the religious

---

\* See the Fourth of my Sermons to Young Persons.

principle in your soul, if it be really implanted there, is so far from being an argument against your seeking such a method to strengthen it, that it rather strongly enforces the necessity of doing it.—The neglect of this solemnity, by so many that call themselves Christians, should rather engage you so much the more to distinguish your zeal for an institution, in this respect so much slighted and injured.—And as for the fears of aggravating guilt in case of apostasy, do not indulge them. This may, by the divine blessing, be an effectual remedy against the evil you fear; and it is certain, that after what you must already have known and felt, before you could be brought into your present situation, (on the suppositions I have now been making,) there can be no room to think of a retreat; no room, even for the wretched hope of being less miserable than the generality of those that have perished. Your scheme therefore must be, to make your salvation as sure, and to make it as glorious as possible; and I know not any appointment of our blessed Redeemer which may have a more comfortable aspect upon that blessed end, than this which I am recommending to you.

8. One thing I would at least insist upon, and I see not with what face it can be denied. I mean, that you should take this matter into a serious consideration: that you should diligently inquire, whether you have reason in your conscience to believe it is the will of God you should now approach to the ordinance or not? and that you should continue your reflections, your inquiries, and your prayers, till you find farther encouragement to come, if that encouragement be hitherto wanting. For of this

be assured, that a state in which you are on the whole unfit to approach this ordinance, is a state in which you are destitute of the necessary preparations for death and heaven; in which, therefore, if you would not allow yourselves to slumber on the brink of destruction, you ought not to rest so much as one single day.

*A PRAYER for one who earnestly desires to approach the Table of the Lord, yet has some remaining doubts concerning his right to that solemn ordinance.*

Blessed Lord, I adore thy wise and gracious appointments for the edification of thy church in holiness and in love. I thank thee, that thou hast commanded thy servants to form themselves into societies; and I adore my gracious Saviour, who hath instituted, as with his dying breath, the holy solemnity of his supper, to be through all ages a memorial of his dying love, and a bond of that union which it is his sovereign pleasure that his people should preserve. I hope thou, Lord, art witness to the sincerity with which I desire to give myself up to thee; and that I may call thee to record on my soul, that if I now hesitate about this particular manner of doing it, it is not because I would allow myself to break any of thy commands, or to slight any of thy favours. I trust thou knowest that my present delay arises only from my uncertainty as to my own duty, and a fear of profaning holy things by an unworthy approach to them. Yet surely, O Lord, if thou hast given me a reverence

for thy command, a desire of communion with thee, and a willingness to devote myself wholly to thy service, I may regard it as a token for good, that thou art disposed to receive me, and that I am not wholly unqualified for an ordinance which I so highly honour, and so earnestly desire. I therefore make it my humble request unto thee, O Lord, this day, that thou wouldst graciously be pleased to instruct me in my duty, and to teach me the way which I should take! "Examine me, O Lord, and prove me; try my reins and my heart!" Is there any secret sin, in the love and practice of which I would indulge? Is there any of thy precepts, in the habitual breach of which I would allow myself? I trust I can appeal to thee as a witness, that there is not. Let me not, then, wrong my own soul, by a causeless and sinful absence from thy sacred table. But grant, O Lord, I beseech thee, that thy word, thy providence, and thy Spirit, may so concur, as to make my way plain before me! Scatter my remaining doubts, if thou seest they have no just foundation! Fill me with a more assured faith, with a more ardent love: and plead thine own cause with my heart in such a manner, as that I may not be able any longer to delay that approach, which, if I am thy servant indeed, is equally my duty and my privilege! In the mean time, grant that it may never be long out of my thoughts: but that I may give all diligence, if there be any remaining occasion of doubt, to remove it by a more affectionate concern to avoid whatever is displeasing to the eyes of thine holiness, and to practise the full extent of my duty! May the views of Christ crucified be so familiar to

my mind, and may a sense of his dying love so powerfully constrain my soul, that my own growing experience may put it out of all question, that I am one of those for whom he intended this feast of love !

And even now, as joined to thy churches in spirit and in love, though not in so express and intimate a bond as I could wish, would I heartily pray that thy blessing may be on all thy people : that thou wouldst “ feed thine heritage, and lift them up for ever !” May every Christian society flourish in knowledge, in holiness, and in love ! May all thy priests be clothed with salvation, that by their means thy chosen people may be made joyful ! And may there be a glorious accession to thy churches every where, of those who may fly to them “ as a cloud, and as doves to their windows !” May thy table, O Lord, be furnished with guests ; and may all those that love thy salvation, say, “ Let the Lord be magnified, who hath pleasure in the prosperity of his servants !” And I earnestly pray, that all who profess to have received Christ Jesus the Lord, may be duly careful to walk in him ; and that we may be all preparing for the general assembly of the first-born, and may join in that nobler and more immediate worship, where all these types and shadows shall be laid aside ; where even these memorials shall be no longer necessary ; but a living, present Redeemer, shall be the everlasting joy of those who here, in his absence, have delighted to commemorate his death ! Amen.\*

---

\* I purposed to have added something here, concerning a regular approach to the Lord's Table, a proper attendance upon it,

## CHAPTER XIX.

## SOME MORE PARTICULAR DIRECTIONS FOR MAINTAINING CONTINUAL COMMUNION WITH GOD, OR BEING IN HIS FEAR ALL THE DAY LONG.

A letter to a pious friend on this subject introduced here, Sect. 1. A general plan of directions, 2. [I.] For the beginning of the day, 3. (1) Lifting up the heart to God at our first awakening, 4. (2) Setting ourselves to the secret devotions of the morning; with respect to which particular advices are given, 5—10. [II.] For the progress of the day, 11. Directions are given concerning, (1) Seriousness in devotion, 12. (2) Diligence in business, 13. (3) Prudence in recreations, 14. (4) Observations of Providence, 15. (5) Watchfulness against temptation, 16. (6) Dependence on divine influence, 17. (7) Government of the thoughts when in solitude, 18. (8) Management of discourse in company, 19. [III.] For the conclusion of the day, 20. (1) With the secret devotions of the evening, 21. Directions for self-examination at large, 22, 23. (2) Lying down with a proper temper, 24. Conclusion of the letter, 25. and of the chapter, 26. With a serious view of death proper to be taken at the close of the day.

1. I WOULD hope that, upon serious consideration, self-examination, and prayer, the reader may

---

and suitable reflections after it: but I find this work swell under my hand, beyond what I at first expected; and therefore, as these articles have been handled by so many valuable writers, I choose to refer to them, and particularly to Dr. Earle's Sacramental Exercises, and Mr. Grove's Devotional Exercises relating to the Lord's Supper: books which I think remarkably excellent in their kind, and which may be had at very easy rates. Yet, for the farther assistance of devout communicants, I have some thoughts of publishing a small volume of Sacramental Medita-



by this time be come to a resolution to attend the table of the Lord, and to seal his vows there. I will now suppose that solemn transaction to be over, or some other deliberate act to have passed, by which he has given himself up to the service of God; and that his concern now is to inquire, how he may act according to the vows of God which are upon him. Now, for his farther assistance here, besides the general view I have already given of the Christian temper and character, I will propose some more particular directions, relating to maintaining that devout, spiritual, and heavenly character, which may, in the language of Scripture, be called “a daily walking with God, or being in his fear all the day long.” And I know not how I can express the idea and plan which I have formed of this, in a more clear and distinct manner, than I did in a letter, which I wrote many years ago,\* to a young person of eminent piety, with whom I had then an intimate friendship; and who, to the great grief of all that knew him, died a few months after he received it. Yet I hope he lived long enough to reduce the directions into practice, which I wish and pray that every reader may do, so far as they may properly suit his capacities and circumstances in life, considering it as if addressed to himself.—I say, (and desire it may be observed,) that I wish my reader may act on these directions, so far as they may properly suit his capa-

---

tions on select texts of Scripture, if God spare me to finish my Exposition on the New Testament, and some other pieces which I have now in hand.

\* It was in the year 1727.

cities and circumstances in life ; for I would be far from laying down the following particulars as universal rules for all, or for any one person in the world at all times. Let them be practised by those that are able, and when they have leisure : and when you cannot reach them all, come as near the most important of them as you conveniently can.—With this precaution, I proceed to the letter, which I would hope, after this previous care to guard against the danger of mistaking it, will not discourage any, even the weakest Christian. Let us humbly and cheerfully do our best, and rejoice that we have so gracious a Father, who knows all our infirmities, and so compassionate a High Priest to recommend to divine acceptance the feeblest efforts of sincere duty and love !

MY DEAR FRIEND,

Since you desire my thoughts in writing, and at large, on the subject of our late conversation, namely, “ By what particular methods, in our daily conduct, a life of devotion and usefulness may be most happily maintained and secured ;” I set myself with cheerfulness, to recollect and digest the hints which I then gave you ; hoping it may be of some service to you in your most important interests ; and may also fix on my own mind a deeper sense of my obligations to govern my own life by the rules I offer to others. I esteem attempts of this kind among the pleasantest fruits, and the surest cements of friendship ; and as I hope ours will last for ever, I am persuaded a mutual care to cherish sentiments of this kind will add everlasting endearments to it.

2. The directions you will expect from me on this occasion, naturally divide themselves into three heads: how we are to regard God—in the beginning—the progress—and the close of the day. I will open my heart freely to you with regard to each, and will leave you to judge how far these hints may suit your circumstances; aiming at least to keep between the extremes of a superstitious strictness in trifles, and of an indolent remissness, which, if admitted in little things, may draw after it criminal neglects, and at length more criminal indulgences.

3. [I.] In the beginning of the day, it should certainly be our care,—to lift up our hearts to God as soon as we wake, and while we are rising;—and then, to set ourselves seriously and immediately to the secret devotions of the morning.

4. For the first of these, it seems exceedingly natural. There are so many things that may suggest a great variety of pious reflections and ejaculations, which are so obvious, that one would think a serious mind could hardly miss them. The ease and cheerfulness of our mind at our first awakening; the refreshment we find from sleep; the security we have enjoyed in that defenceless state; the provision of warm and decent apparel; the cheerful light of the returning sun; or even (what is not unfit to mention to you) the contrivances of art, taught and furnished by the great Author of all our conveniences, to supply us with many useful hours of life in the absence of the sun; the hope of returning to the dear society of our friends; the prospect of spending another day in the service of God, and the improvement of our own minds; and above all, the lively

hope of a joyful resurrection to an eternal day of happiness and glory;—any of these particulars, and many more which I do not mention, may furnish us with matter of pleasing reflection and cheerful praise, while we are rising. And for our further assistance, when we are alone at this time, it may not be improper to speak sometimes to ourselves, and sometimes to our heavenly Father, in the natural expressions of joy and thankfulness. Permit me, Sir, to add, that if we find our hearts in such a frame at our first awakening, even that is just matter of praise, and the rather, as perhaps it is an answer to the prayer with which we lay down.

5. For the exercise of secret devotion in the morning, which I hope will generally be our first work, I cannot prescribe an exact method to another. You must, my dear friend, consult your own taste in some measure. The constituent parts of the service are in the general plan. Were I to propose a particular model for those who have half, or three-quarters of an hour at command, (which with prudent conduct I suppose most may have,) it should be this:—

6. To begin the stated devotions of the day with a solemn act of praise, offered to God on our knees, and generally with a low, yet distinct voice; acknowledging the mercies we had been reflecting on while rising: never forgetting to mention Christ, as the great foundation of all our enjoyments and our hopes, or to return thanks for the influences of the blessed Spirit, which have led our hearts to God, or are then engaging us to seek him. This, as well as other offices of devotion afterwards mentioned, must

be done attentively and sincerely; for not to offer our praises heartily, is, in the sight of God, not to praise him at all. This address of praise may properly be concluded with an express renewal of our covenant with God, declaring our continued repeated resolutions of being devoted to him, and particularly of living to his glory the ensuing day.

7. It may be proper, after this, to take a prospect of the day before us, so far as we can probably foresee in the general, where and how it may be spent; and seriously to reflect, How shall I employ myself for God this day? What business is to be done, and in what order? What opportunities may I expect, either of doing, or of receiving good? What temptations am I like to be assaulted with, in any place, company, or circumstance, which may probably occur? In what instances have I lately failed? And how shall I be safest now?

8. After this review, it would be proper to offer up a short prayer, begging that God would quicken us to each of these foreseen duties; that he would fortify us against each of these apprehended dangers; that he would grant us success in such or such a business undertaken for his glory; and also, that he would help us to discover and improve unforeseen opportunities, to resist unexpected temptations, and to bear patiently, and religiously, any afflictions which may surprise us in the day on which we are entering.

9. I would advise you, after this, to read some portion of Scripture; not a great deal, nor the whole Bible in its course, but some select lessons out of its most useful parts, perhaps ten or twelve verses;

not troubling yourself much about the exact connection, or other critical niceties, which may occur, (though at other times I would recommend them to your inquiry, as you have ability and opportunity,) but considering them merely in a devotional and practical view. Here take such instructions as readily present themselves to your thoughts, repeat them over to your own conscience, and charge your heart religiously to observe them and act upon them, under a sense of the divine authority which attends them. And if you pray over the substance of this scripture with your Bible open before you, it may impress your memory and your heart yet more deeply, and may form you to a copiousness and variety, both of thought and expression in prayer.

10. It may be proper to close these devotions with a psalm or hymn: and I rejoice with you, that through the pious care of Dr. Watts, and some other sacred poets, we are provided with so rich a variety for the assistance of the closet and family on these occasions, as well as for the service of the sanctuary.

11. [II.] The most material directions which have occurred to me, relating to the progress of the day, are these:—That we be serious in the devotions of the day;—that we be diligent in the business of it; that is, in the prosecution of our worldly callings;—that we be temperate and prudent in the recreations of it;—that we carefully remark the providences of the day;—that we cautiously guard against the temptations of it;—that we keep up an humble and lively dependence upon the divine influence, suitable to every emergency of it;—that we govern

our thoughts well in the solitude of the day;—and our discourses well in the conversations of it. These, sir, were the heads of a sermon which you lately heard me preach on this occasion, and to which I know you referred in that request which I am now endeavouring to answer. I will therefore touch upon the most material hints which fell under each of these particulars.

12. (1) For seriousness in devotion, whether public or domestic: Let us take a few moments, before we enter upon such solemnities, to pause, and to reflect on the perfections of the God we are addressing, on the importance of the business we are coming about, on the pleasure and advantage of a regular and devout attendance, and on the guilt and folly of a hypocritical formality. When engaged, let us maintain a strict watchfulness over our own spirits, and check the first wanderings of thought. And when the duty is over, let us immediately reflect on the manner in which it has been performed, and ask our own consciences whether we have reason to conclude that we are accepted of God in it? For there is a certain manner of going through these offices, which our own hearts will immediately tell us it is impossible for God to approve: and if we have inadvertently fallen into it, we ought to be deeply humbled before God for it, lest “our very prayer become sin.”

13. (2) As for the hours of worldly business; whether it be, as with you, that of the hands; or whether it be the labour of a learned life, not immediately relating to religious matters: Let us set to the prosecution of it with a sense of God’s authority,

and with a regard to his glory. Let us avoid a dreaming, sluggish, indolent temper, which nods over its work, and does only the business of one hour in two or three. In opposition to this, which runs through the life of some people, who yet think they are never idle, let us endeavour to despatch as much as we well can in a little time; considering, that it is but a little we have in all. And let us be habitually sensible of the need we have of the divine blessing, to make our labours successful.

14. (3) For seasons of diversion: Let us take care that our recreations be well chosen; that they be pursued with a good intention, to fit us for a renewed application to the labours of life; and thus, that they be only used in subordination to the honour of God, the great end of all our actions. Let us take heed that our hearts be not estranged from God by them; and that they do not take up too much of our time: always remembering, that the faculties of the human nature, and the advantages of the Christian revelation, were not given us in vain; but that we are always to be in pursuit of some great and honourable end, and to indulge ourselves in amusements and diversions no farther than as they make a part in a scheme of rational and manly, benevolent and pious conduct.

15. (4) For the observation of providences: It will be useful to regard the divine interposition in our comforts and in our afflictions. In our comforts, whether more common or extraordinary: that we find ourselves in continued health; that we are furnished with food for support and pleasure; that we have so many agreeable ways of employing our time; that



we have so many friends, and those so good, and so happy; that our business goes on prosperously; that we go out and come in safely; and that we enjoy composure and cheerfulness of spirit, without which nothing else could be enjoyed;—all these should be regarded as providential favours, and due acknowledgments should be made to God on these accounts, as we pass through such agreeable scenes. On the other hand, providence is to be regarded in every disappointment, in every loss, in every pain, in every instance of unkindness from those who have professed friendship; and we should endeavour to argue ourselves into a patient submission, from this consideration, that the hand of God is always mediately, if not immediately, in each of them; and that, if they are not properly the work of providence, they are at least under its direction. It is a reflection which we should particularly make with relation to those little cross accidents, (as we are ready to call them,) and those infirmities and follies in the temper and conduct of our intimate friends, which may else be ready to discompose us. And it is the more necessary to guard our minds here, as wise and good men often lose the command of themselves on these comparatively little occasions; who, calling up reason and religion to their assistance, stand the shock of great calamities with fortitude and resolution.

16. (5) For watchfulness against temptations: It is necessary, when changing our place, or our employment, to reflect, What snares attend me here? And as this should be our habitual care, so we should especially guard against those snares which in the morning we foresaw. And when we are entering

on those circumstances in which we expected the assault, we should reflect, especially if it be a matter of great importance, Now the combat is going to begin; now God and the blessed angels are observing what constancy, what fortitude there is in my soul, and how far the divine authority, and the remembrance of my own prayers and resolutions, will weigh with me when it comes to a trial.

17. (6) As for dependence on divine grace and influence: It must be universal; and since we always need it, we must never forget that necessity. A moment spent in humble fervent breathings after the communications of the divine assistance, may do more good than many minutes spent in mere reasonings: and though indeed this should not be neglected, since the light of reason is a kind of divine illumination, yet still it ought to be pursued in a due sense of our dependence upon the Father of lights, or where we think ourselves wisest, we may become vain in our imaginations. Let us therefore always call upon God; and say, for instance, when we are going to pray, Lord, fix my attention! Awaken my holy affections, and pour out upon me “the spirit of grace and of supplication!”—When taking up the Bible, or any other good book, “Open thou mine eyes, that I may behold wondrous things out of thy law!” Enlighten my understanding! Warm my heart! May my good resolutions be confirmed, and all the course of my life in a proper manner regulated!—When addressing ourselves to any worldly business, Lord, “prosper thou the work of mine hands upon me,” and give thy blessing to my honest endeavours!—When going to any kind of recreation, Lord, bless

my refreshments! Let me not forget thee in them, but still keep thy glory in view!—When coming into company, Lord, may I do, and get good! “Let no corrupt communication proceed out of my mouth, but that which is good to the use of edifying, that it may minister grace to the hearers!”—When entering upon difficulties, Lord, give me that wisdom which is profitable to direct! “Teach me thy ways, and lead me in a plain path!”—When encountering with temptations, Let thy strength, O glorious Redeemer, be made perfect in my weakness!—These instances may illustrate the design of this direction, though they be far from a complete enumeration of all the circumstances in which it is to be regarded.

18. (7) For the government of our thoughts in solitude: Let us accustom ourselves, on all occasions, to exercise a due command over our thoughts. Let us take care of those entanglements of passion, and those attachments to any present interests and views, which would deprive us of our power over them. Let us set before us some profitable subject of thought: such as the perfections of the blessed God, the love of Christ, the value of time, the certainty and importance of death and judgment, and the eternity of happiness or misery which is to follow. Let us also at such intervals reflect on what we have observed as to the state of our own souls, with regard to the advance or decline of religion; or on the last sermon we have heard, or on the last portion of Scripture we have read. You may, perhaps, in this connexion, sir, recollect what I have (if I remember right) proposed to you in conversation, that it might

be very useful to select some one verse of Scripture, which we had met with in the morning, and to treasure it up in our mind, resolving to think of that at any time when we are at a loss for matter of pious reflection, in any intervals of leisure for entering upon it. This will often be as a spring, from whence many profitable and delightful thoughts may arise, which perhaps we did not before see in that connexion and force. Or, if it should not be so, yet I am persuaded it will be much better to repeat the same scripture in our mind a hundred times in a day, with some pious ejaculation formed upon it, than to leave our thoughts at the mercy of all those various trifles which may otherwise intrude upon us; the variety of which will be far from making amends for their vanity.

19. (8) Lastly, for the government of our discourse in company: We should take great care that nothing may escape us, which can expose us, or our Christian profession, to censure and reproach; nothing injurious to those that are absent, or to those that are present; nothing malignant, nothing insincere, nothing which may corrupt, nothing which may provoke, nothing which may mislead those about us. Nor should we, by any means, be content that what we say is innocent; it should be our desire that it may be edifying to ourselves and others. In this view, we should endeavour to have some subject of useful discourse always ready; in which we may be assisted by the hints given about furniture for thought, under the former head. We should watch for decent opportunities of introducing useful reflections; and if a pious friend attempt to do it, we should

endeavour to second it immediately. When the conversation does not turn directly on religious subjects, we should endeavour to make it improving some other way: we should reflect on the character and capacities of our company, that we may lead them to talk of what they understand best; for their discourses on those subjects will probably be most pleasing to themselves, as well as most useful to us. And, in pauses of discourse, it may not be improper to lift up a holy ejaculation to God, that his grace may assist us and our friends in our endeavours to do good to each other; that all we say and do, may be worthy the character of reasonable creatures and Christians.

20. [III.] The directions for a religious closing of the day, which I shall here mention, are only two.—Let us see to it, that the secret duties of the evening be well performed;—and let us lie down in our beds in a pious frame.

21. (1) For secret devotion in the evening, I would propose a method something different from that in the morning; but still, as then, with due allowances for circumstances, which may make unthought-of alterations proper. I should, sir, advise you to read a portion of Scripture in the first place, with suitable reflections, and prayers, as above; then to read a hymn or psalm; after this to enter on self-examination, to be followed by a longer prayer than that which followed reading, to be formed on this review of the day. In this address to the throne of grace, it will be highly proper to entreat that God would pardon the omissions and offences of the day; to praise him for mercies temporal and spiritual; to

recommend ourselves to his protection for the ensuing night; with proper petitions for others, whom we ought to bear on our hearts before him; and particularly for those friends with whom we have conversed or corresponded in the preceding day. Many other concerns will occur, both in morning and evening prayer, which I have not here hinted at; but I did not apprehend that a full enumeration of these things belonged, by any means, to our present purpose.

22. Before I quit this head, I must take the liberty to remind you, that self-examination is so important a duty, that it will be worth our while to spend a few words upon it. And this branch of it is so easy, that when we have proper questions before us, any person of a common understanding may hope to go through it with advantage, under the divine blessing. I offer you therefore the following queries, which I hope you will, with such alterations as you may judge requisite, keep near you for daily use:—Did I awake as with God this morning, and rise with a grateful sense of his goodness? How were the sacred devotions of the morning performed? Did I offer my solemn praises, and renew the dedication of myself to God, with becoming attention and suitable affections? Did I lay my scheme for the business of the day wisely and well? How did I read the Scripture, and any other devotional or practical piece which I might afterwards conveniently review? Did it do my heart good, or was it a mere amusement? How have the other stated devotions of the day been attended, whether in the family or in public? Have I pursued the common business of this day with diligence and spirituality; doing every

thing in season, and with all convenient despatch, and as unto the Lord? What time have I lost this day, in the morning or the forenoon, in the afternoon or the evening? (for these divisions will assist your recollection); and what has occasioned the loss of it? With what temper, and under what regulations, have the recreations of this day been pursued? Have I seen the hand of God in my mercies, health, cheerfulness, food, clothing, books, preservation in journeys, success of business, conversation and kindness of friends, &c.? Have I seen it in afflictions, and particularly in little things, which had a tendency to vex and disquiet me? And with regard to this interposition, have I received my comforts thankfully, and my afflictions submissively? How have I guarded against the temptations of the day, particularly against this or that temptation which I foresaw in the morning? Have I maintained an humble dependence on divine influences? Have I lived by faith in the Son of God, and regarded Christ, this day, as my teacher and governor, my atonement and intercessor, my example and guardian, my strength and forerunner? Have I been looking forward to death and eternity this day, and considered myself as a probationer for heaven, and through grace an expectant of it? Have I governed my thoughts well, especially in such or such an interval of solitude? How was my subject of thought this day chosen; and how was it regarded? Have I governed my discourses well, in such and such company? Did I say nothing passionate, mischievous, slanderous, imprudent, impertinent? Has my heart this day been full of love to God, and to all mankind; and have I

sought, and found, and improved opportunities of doing and of getting good? With what attention and improvement have I read the Scripture this evening? How was self-examination performed the last night; and how have I profited this day by any remarks I then made on former negligences and mistakes? With what temper did I then lie down and compose myself to sleep?

23. You will easily see, sir, that these questions are so adjusted, as to be an abridgment of the most material advices I have given in this letter; and I believe I need not, to a person of your understanding, say any thing as to the usefulness of such inquiries. Conscience will answer them in a few minutes; but if you think them too large and particular, you may make a still shorter abstract for daily use, and reserve these, with such obvious alterations as will then be necessary, for seasons of more than ordinary exactness in review, which I hope will occur at least once a-week. Secret devotion being thus performed, before drowsiness render us unfit for it, the interval between that and our going to rest must be conducted by the rules mentioned under the next head. And nothing will farther remain to be considered here, but,

24. (2) The sentiments with which we should lie down and compose ourselves to sleep. Now here it is obviously suitable to think of the divine goodness, in adding another day, and the mercies of it, to the former days and mercies of our life; to take notice of the indulgence of Providence in giving us commodious habitations and easy beds, and continuing to us such health of body, that we can lay ourselves down at ease upon them, and such serenity of mind



as leaves us any room to hope for refreshing sleep: a refreshment to be sought, not merely as an indulgence to animal nature, but as what our wise Creator, in order to keep us humble in the midst of so many infirmities, has been pleased to make necessary to our being able to pursue his service with renewed alacrity. Thus may our sleeping as well as our waking hours, be in some sense devoted to God. And when we are just going to resign ourselves to the image of death, (to what one of the ancients beautifully calls its lesser mysteries,) it is also evidently proper to think seriously of that end of all the living, and to renew those actings of repentance and faith, which we should judge necessary if we were to wake no more here. You have once, sir, seen a meditation of that kind in my hand: I will transcribe it for you in the postscript; and therefore shall add no more to this head, but here put a close to the directions you desire.

25. I am persuaded the most important of them have, in one form or another, been long regarded by you, and made governing maxims of your life. I shall greatly rejoice, if the review of these, and the examination and trial of the rest, may be the means of leading you into more intimate communion with God, and so of rendering your life more pleasant and useful, and your eternity, whenever that is to commence, more glorious. There is not a human creature upon earth, whom I should not delight to serve in these important interests: but I can faithfully assure you, that I am, with particular respect,

Dear Sir,

Your very affectionate Friend and Servant.

26. This, reader, with the alteration of a very few words, is the letter I wrote to a worthy friend, (now I doubt not with God,) about sixteen years ago: and I can assuredly say, that the experience of each of these years has confirmed me in these views, and established me in the persuasion, that one day thus spent is preferable to whole years of sensuality, and the neglect of religion. I chose to insert the letter as it is, because I thought the freedom and particularity of the advice I had given in it, would appear most natural in its original form: and as I propose to enforce these advices in the next chapter, I shall conclude this with that meditation which I promised my friend as a postscript; and which I could wish you to make so familiar to yourself, as that you might be able to recollect the substance of it whenever you compose yourself to sleep.

*A serious VIEW of DEATH, proper to be taken as we lie down on our beds.*

O my soul, look forward a little with seriousness and attention, and learn wisdom by the consideration of thy latter end! Another of thy mortal days is now numbered and finished: and as I have put off my clothes, and laid myself upon my bed for the repose of the night, so will the day of life quickly come to its period: so must the body itself be put off, and laid to its repose in a bed of dust. There let it rest; for it will be no more regarded by me, than the clothes which I have now laid aside. I have another far more important concern to attend. Think, O my soul, when death comes, thou art to enter upon

the eternal world, and to be fixed either in heaven or in hell. All the schemes and cares, the hopes and fears, the pleasures and sorrows of life, will come to their period, and the world of spirits will open upon thee. And O how soon may it open! Perhaps before the returning sun bring on the light of another day. To-morrow's sun may not enlighten mine eyes, but only shine round a senseless corpse, which may lie in the place of this animated body. At least the death of many in the flower of their age, and many who were superior to me in capacity, piety, and the prospects of usefulness, may loudly warn me not to depend on a long life, and engage me rather to wonder that I am continued here so many years, than to be surprised if I am speedily removed.

And now, O my soul, answer as in the sight of God, art thou ready? Art thou ready? Is there no sin unforsaken, and so unrepented of, to fill me with anguish in my departing moments, and to make me tremble on the brink of eternity? Dread to remain under the guilt of it, and this moment renew thy most earnest applications to the mercy of God, and the blood of a Redeemer, for deliverance from it.

But if the great account be already adjusted, if thou hast cordially repented of thy numerous offences, if thou hast sincerely committed thyself, by faith, into the hands of the blessed Jesus, and hast not renounced thy covenant with him, by returning to the allowed practice of sin, then start not at the thoughts of a separation: it is not in the power of death to hurt a soul devoted to God, and united to the great Redeemer. It may take from me my worldly comforts; it may disconcert and break my schemes for

service on earth: but, O my soul, diviner entertainments and nobler services wait thee beyond the grave. For ever blessed be the name of God and the love of Jesus, for these quieting, encouraging, joyful views! "I will now lay me down in peace, and sleep," free from the fears of what shall be the issue of this night, whether life or death be appointed for me. "Father, into thy hands I commend my spirit;" for "thou hast redeemed me, O God of truth!" and therefore I can cheerfully refer it to thy choice, whether I shall awake in this world or another.



## CHAPTER XX.

### A SERIOUS PERSUASIVE TO SUCH A METHOD OF SPENDING OUR DAYS AS IS REPRESENTED IN THE FORMER CHAPTER.

Christians fix their views too low, and indulge too indolent a disposition, which makes it more necessary to urge such a life as that under consideration, Sect. 1, 2. It is therefore enforced, (1) From its being apparently reasonable, considering ourselves as the creatures of God, and as redeemed by the blood of Christ, 3. (2) From its evident tendency to conduce to our comfort in life, 4. (3) From the influence it will have to promote our usefulness to others, 5. (4) From its efficacy to make afflictions lighter, 6. (5) From its happy aspect on death, 7. And, (6) On eternity, 8. Whereas not to desire improvement, would argue a soul destitute of religion, 9. A prayer suited to the state of a soul who longs to attain the life recommended above.

1. I HAVE been assigning, in the preceding chapter, what I fear will seem to some of my readers so hard

a task, that they will want courage to attempt it; and indeed it is a life in many respects so far above that of the generality of Christians, that I am not without apprehensions, that many, who deserve the name, may think the directions, after all the precautions with which I have proposed them, are carried to an unnecessary degree of nicety and strictness. But I am persuaded, much of the credit and comfort of Christianity is lost, in consequence of its professors fixing their aims too low, and not conceiving of their high and holy calling in so elevated and sublime a view as the nature of religion would require, and the word of God would direct. I am fully convinced, that the expressions of "walking with God," of being "in the fear of the Lord all the day long," and above all, that of "loving the Lord our God with all our heart, and soul, and mind, and strength," must require, if not all these circumstances, yet the substance of all that I have been recommending, so far as we have capacity, leisure, and opportunity: and I cannot but think, that many might command more of the latter, and perhaps improve their capacities too, if they would take a due care in the government of themselves; if they would give up vain and unnecessary diversions, and certain indulgences, which only suit and delight the lower part of our nature, and (to say the best of them) deprive us of pleasures much better than themselves, if they do not plunge us into guilt. Many of these rules would appear easily practicable, if men would learn to know the value of time, and particularly to redeem it from unnecessary sleep, which wastes many golden hours of the day: hours in which many of God's servants are

delighting themselves in him, and drinking in full draughts of the water of life; while these their brethren are slumbering upon their beds, and lost in vain dreams, as far below the common entertainments of a rational creature, as the pleasures of the sublimest devotion are above them.

2. I know, likewise, that the mind is very fickle and inconstant; and that it is a hard thing to preserve such a government and authority over our thoughts, as would be very desirable, and as the plan I have laid down will require. But so much of the honour of God, and so much of your true happiness, depend upon it, that I beg you will give me a patient and attentive hearing while I am pleading with you, and that you will seriously examine the arguments, and then judge, whether a care and conduct like that which I have advised, be not in itself reasonable; and whether it will not be highly conducive to your comfort and usefulness in life, your peace in death, and the advancement and increase of your eternal glory.

3. Let conscience say, whether such a life as I have described above, be not in itself highly reasonable. Look over the substance of it again, and bring it under a close examination; for I am very apprehensive, that some weak objections may rise against the whole, which may in their consequences affect particulars, against which no reasonable man would presume to make any objection at all. Recollect, O Christian, and carry it with you in your memory and your heart, while you are pursuing this review, that you are the creature of God, that you are purchased with the blood of Jesus; and then say, whether these relations in which you stand, do not

demand all that application and resolution which I would engage you to. Suppose all the counsels I have given reduced into practice: suppose every day begun and concluded with such devout breathings after God, and such holy retirements for morning and evening converse with him and with your own heart: suppose a daily care, in contriving how your time may be managed, and in reflecting how it has been employed: suppose this regard to God, this sense of his presence, and zeal for his glory, to run through your acts of worship, your hours of business and recreation: suppose this attention to providence, this guard against temptations, this dependence upon divine influence, this government of the thoughts in solitude, and of the discourses in company: nay, I will add farther, suppose every particular direction given, to be pursued, excepting when particular cases occur, with respect to which you shall be able in conscience to say—I waive it, not from indolence and carelessness, but because I think it will be just now more pleasing to God to be doing something else, which may often happen in human life, where general rules are best concerted: suppose, I say, all this to be done, not for a day, or a week, but through the remainder of life, whether longer or shorter; and suppose this to be reviewed at the close of life, in the full exercise of your rational faculties,—will there be reason to say, in the reflection, I have taken too much pains in religion: the Author of my being did not deserve all this from me: less diligence, less fidelity, less zeal than this, might have been an equivalent for the blood which was shed for my redemption? A part of my heart, a part of my time,

a part of my labours, might have sufficed for him, who hath given me all my powers; for him who hath delivered me from that destruction, which would have made them my everlasting torment; for him who is raising me to the regions of a blissful immortality. Can you, with any face, say this? If you cannot, then surely your conscience bears witness, that all I have recommended, under the limitations above, is reasonable; that duty and gratitude require it; and, consequently, that by every allowed failure in it, you bring guilt upon your own soul, you offend God, and act unworthy your Christian profession.

4. I entreat you farther to consider, whether such a conduct as I have now been recommending, would not conduce much to your comfort and usefulness in life. Reflect seriously, what is true happiness? Does it consist in distance from God, or in nearness to him? Surely you cannot be a Christian, surely you cannot be a rational man, if you doubt, whether communion with the great Father of our spirits be a pleasure and felicity: and if it be, then surely they enjoy most of it, who keep him most constantly in view. You cannot but know, in your own conscience, that it is this which makes the happiness of heaven; and therefore the more of it any man enjoys upon earth, the more of heaven comes down into his soul. If you have made any trial of religion, though it be but a few months or weeks since you first became acquainted with it, you must be some judge of it upon your own experience, which have been the most pleasant days of your life. Have they not been those, in which you have acted most upon these principles; those in which you have most steadily



and resolutely carried them through every hour of time, and every circumstance of life? The check which you must in many instances give to your own inclinations, might seem disagreeable; but it would surely be overbalanced, in a most happy manner, by the satisfaction you would find in a consciousness of self-government; in having such a command of your thoughts, affections, and actions, as is much more glorious than any authority over others can be.

5. I would also entreat you to consider the influence which such a conduct as this might have upon the happiness of others. And it is easy to be seen. it must be very great; as you would find your heart always disposed to watch every opportunity of doing good, and to seize it with eagerness and delight. It would engage you to make it the study and business of your life, to order things in such a manner, that the end of one kind and useful action might be the beginning of another; in which you would go on as naturally as the inferior animals do in those productions and actions by which mankind are relieved or enriched; or as the earth bears her successive crops of different vegetable supplies. And though mankind be, in this corrupt state, so unhappily inclined to imitate evil examples rather than good, yet it may be expected, that while your light shines before men, some seeing your good works will endeavour to transcribe them in their own lives, and so to "glorify your Father which is in heaven." The charm of such beautiful models would surely impress some, and incline them at least to attempt an imitation; and every attempt would dispose to another. And thus, through the divine goodness, you might be

entitled to a share in the praise, and the reward, not only of the good you had immediately done yourself, but likewise of that which you had engaged others to do. And no eye, but that of an all-searching God, can see into what distant times or places the blessed consequences may reach. In every instance in which these consequences appear, it will put a generous and sublime joy into your heart, which no worldly prosperity could afford, and which would be the liveliest emblem of that high delight which the blessed God feels in seeing and making his creatures happy.

6. It is true indeed, that, amidst all those pious and benevolent cares, afflictions may come, and in some measure interrupt you in the midst of your projected schemes. But surely these afflictions will sit much lighter, when your heart is gladdened with the peaceful and joyful reflection of your own mind, and with so honourable a testimony of conscience before God and man. Delightful will it be to go back to past scenes in your pleasing review, and to think, that you have not only been sincerely humbling yourself for those past offences, which afflictions may bring to your remembrance; but that you have given substantial proofs of the sincerity of that humiliation, by a real reformation of what has been amiss, and by acting with strenuous and vigorous resolution on the contrary principle. And while converse with God, and doing good to men, are made the great business and pleasure of life, you will find a thousand opportunities of enjoyment; even in the midst of those afflictions, which would render you so incapable of relishing the pleasures of sense, that the

very mention of them might, in those circumstances, seem an insult and a reproach.

7. At length death will come: that solemn and important hour, which has been passed through by so many thousands who have in the main lived such a life, and by so many millions who have neglected it. And let conscience say, if there was ever any one of these millions, who had then any reason to rejoice in that neglect; or any one, among the most strict and exemplary Christians, who then lamented that his heart and life had been too zealously devoted to God? Let conscience say, whether they have wished to have a part of that time, which they have thus employed, given back to them again, that they might be more conformed to this world; that they might plunge themselves deeper into its amusements, or pursue its honours, its possessions, or its pleasures, with greater eagerness than they had done? If you were yourself dying, and a dear friend or child stood near you, and this book and the last chapter of it should chance to come into your thoughts, would you caution that friend or child against conducting himself by such rules as I have advanced? The question may perhaps seem unnecessary, where the answer is so plain and so certain. Well, then, let me beseech you to learn how you should live, by reflecting how you would die, and what course you would wish to look back upon, when you are just quitting this world, and entering upon another. Think seriously; what if death should surprise you on a sudden, and you should be called into eternity at an hour's or a minute's warning, would you not wish that your last day should have

been thus begun; and the course of it, if it were a day of health and activity, should have been thus managed? Would not you wish that your Lord should find you engaged in such thoughts and in such pursuits? Would not the passage, the flight from earth to heaven, be most easy, most pleasant, in this view and connexion? And, on the other hand, if death should make more gradual approaches, would not the remembrance of such a pious, holy, humble, diligent, and useful life, make a dying bed much softer and easier than it would otherwise be? You would not die depending upon these things; God forbid that you should! Sensible of your many imperfections, you would, no doubt, desire to throw yourself at the feet of Christ, that you might appear before God adorned with his righteousness, and washed from your sins in his blood! You would also, with your dying breath, ascribe to the riches of his grace every good disposition you had found in your heart, and every worthy action you had been enabled to perform. But would it not give you a delight, worthy of being purchased with ten thousand worlds, to reflect, that his grace bestowed upon you had not been in vain; but that you had, from an humble principle of grateful love, glorified your heavenly Father on earth, and in some degree, though not with the perfection you could desire, finished the work which he had given you to do? that you had been living for many past years as on the borders of heaven, and endeavouring to form your heart and life to the temper and manners of its inhabitants?

8. And, once more, let me entreat you to reflect

on the view you will have of this matter, when you come into a world of glory, if (which I hope will be the happy case) divine mercy conduct you thither. Will not your reception there be affected by your care, or negligence, in this holy course? Will it appear an indifferent thing in the eye of the blessed Jesus, who distributes the crowns, and allots the thrones there, whether you have been among the most zealous, or the most indolent of his servants? Surely you must wish to have “an entrance administered unto you abundantly, into the kingdom of your Lord and Saviour:” and what can more certainly conduce to it, than to be always abounding in this work? You cannot think so meanly of that glorious state, as to imagine that you shall there look round about you with a secret disappointment, and say in your heart, that you overvalued the inheritance you have received, and pursued it with too much earnestness. You will not surely complain, that it had too many of your thoughts and cares; but, on the contrary, you have the highest reason to believe, that if any thing were capable of exciting your indignation and your grief there, it would be, that amidst so many motives, and so many advantages, you exerted yourself no more in the prosecution of such a prize.

9. But I will not enlarge on so clear a case, and therefore conclude the chapter with reminding you, that to allow yourself deliberately to sit down satisfied with any imperfect attainments in religion, and to look upon a more confirmed and approved state of it as what you do not desire, nay, as what you secretly resolve that you will not pursue, is one of

the most fatal signs we can well imagine, that you are an entire stranger to the first principles of it.

*A PRAYER suited to the state of a Soul who desires to attain the life recommended above.*

Blessed God, I cannot contradict the force of these reasonings: O that I may feel more than ever the lasting effects of them! Thou art the great Fountain of being, and of happiness; and as from thee my being was derived, so from thee my happiness directly flows; and the nearer I am to thee, the purer and the more delicious is the stream. “With thee is the fountain of life: in thy light may I see light!” The great object of my final hope, is to dwell for ever with thee. Give me now some foretaste of that delight! Give me, I beseech thee, to experience “the blessedness of that man who feareth the Lord, and who delighteth greatly in his commandments!” and so form my heart by thy grace, that I may “be in the fear of the Lord all the day long!”

To thee may my awakening thoughts be directed; and with the first ray of light that visits mine opening eyes, “lift up, O Lord, the light of thy countenance upon me!” When my faculties are roused from that broken state in which they lay while buried, and as it were annihilated in sleep, may my first actions be consecrated to thee, O God, who givest me light; who givest me, as it were, every morning a new life and a new reason! Enable my heart to pour out itself before thee, with a filial reverence, freedom, and endearment! And may I hearken to

God as I desire he should hearken unto me ! May thy word be read with attention and pleasure ! May my soul be delivered into the mould of it, and may I hide it in my heart, “that I may not sin against thee !” Animated by the great motives there suggested, may I every morning be renewing the dedication of myself to thee, through Jesus thy beloved Son ; and be deriving from him new supplies of that blessed Spirit of thine, whose influences are the life of my soul !

And being thus prepared, do thou, Lord, lead me forth by the hand to all the duties and events of the day ! In that calling, wherein thou hast been pleased to call me, may I abide with thee ; “not being slothful in business, but fervent in spirit, serving the Lord !” May I know the value of time, and always improve it to the best advantage, in such duties as thou hast assigned me, how low soever they may seem, or how painful soever they may be ! To thy glory, O Lord, may the labours of life be pursued ; and to thy glory may the refreshments of it be sought ! Whether I eat, or drink, or whatever I do, may that end still be kept in view, and may it be attained ! And may every refreshment, and release from business, prepare me to serve thee with greater vigour and resolution !

May mine eye be watchful to observe the descent of mercies from thee ; and may a grateful sense of thine hand in them, add a savour and a relish to all ! And when afflictions come, which in a world like this I would accustom myself to expect, may I remember that they come from thee ; and may that fully reconcile me to them ; while I firmly believe,

that the same love which gives us our daily bread, appoints us our daily crosses; which I would learn to take up, that I may follow my dear Lord, with a temper like that which he manifested, when ascending Calvary for my sake; saying, like him, "The cup which my Father hath given me, shall I not drink it?" And when I enter into temptation, do thou, Lord, deliver me from evil! Make me sensible, I entreat thee, of my own weakness, that my heart may be raised to thee for present communications of proportionable strength! When I am engaged in the society of others, may it be my desire and my care, that I may do, and receive, as much good as possible; and may I continually answer the great purposes of life, by honouring thee, and diffusing useful knowledge and happiness in the world! And when I am alone, may I remember my heavenly Father is with me; and may I enjoy the pleasure of thy presence, and feel the animating power of it awakening my soul to an earnest desire to think and act as in thy sight!

Thus let my days be spent: and let them always be closed in thy fear, and under a sense of thy gracious presence. Meet me, O Lord, in my evening retirements: may I choose the most proper time for them; may I diligently attend to reading and prayer; and when I review my conduct, may I do it with an impartial eye! Let not self-love spread a false colouring over it; but may I judge myself as one that expects to be judged of the Lord, and is very solicitous he may be approved by thee, who searchest all hearts, and canst not forget any of my works! "Let my prayer come daily before thee



as incense, and let the lifting up of my hands be as the morning and the evening sacrifice!" May I resign my powers to sleep in sweet calmness and serenity; conscious that I have lived to God in the day, and cheerfully persuaded that I am accepted of thee in Christ Jesus my Lord, and humbly hoping in thy mercy through him, whether my days on earth be prolonged, or "the residue of them be cut off in the midst!" If death comes by a leisurely advance, may it find me thus employed; and if I am called on a sudden to exchange worlds, may my last days and hours be found to have been conducted by such maxims as these; that I may have a sweet and easy passage from the services of time to the infinitely nobler services of an immortal state! I ask it through him, who, while on earth, was the fairest pattern and example of every virtue and grace, and who now lives and reigns with thee, "able to save unto the uttermost." To him, having done all, I would fly, with humble acknowledgment that I am an unprofitable servant: to him be glory for ever and ever. Amen.

## CHAPTER XXI.

A CAUTION AGAINST VARIOUS TEMPTATIONS, BY WHICH THE YOUNG CONVERT MAY BE DRAWN ASIDE FROM THE COURSE RECOMMENDED ABOVE.

Dangers continue, after the first difficulties (considered chap. xvi.) are broken through, Sect. 1. Particular cautions, (1) Against a sluggish and indolent temper, 2. (2) Against the excessive love of sensitive pleasure, 3. Leading to a neglect of business and needless expense, 4. (3) Against the snares of vain company, 5. (4) Against excessive hurry of worldly business, 6. which is enforced by the fatal consequences these have had in many cases, 7. The chapter concludes with an exhortation to die to this world, and to live to another, 8. And the young convert's prayer for divine protection against the dangers arising from these snares.

1. THE representation I have been making of the pleasure and advantage of a life spent in devotedness to God and communion with him, as I have described it above, will, I hope, engage you, my dear reader, to form some purposes, and make some attempt to obtain it. But from considering the nature, and observing the course of things, it appears exceedingly evident, that besides the general opposition which I formerly mentioned as like to attend you in your first entrance on a religious life, you will find, even after you have resolutely broke through this, a variety of hinderances in any attempts of exemplary piety, and in the prosecution of a remarkably strict and edifying course, will present themselves daily in your path. And whereas you

may, by a few resolute efforts, baffle some of the former sort of enemies; these will be perpetually renewing their onsets, and a vigorous struggle must be continually maintained with them. Give me leave now, therefore, to be particular in my cautions against some of the chief of them. And here I would insist upon the difficulties which will arise from indolence and the love of pleasure, from vain company, and worldly cares. Each of these may prove insnaring to any, and especially to young persons, to whom I would now have some particular regard.

2. I entreat you therefore, in the first place, that you will guard against a sluggish and indolent temper. The love of ease insinuates itself into the heart, under a variety of plausible pretences, which are often allowed to pass, when temptations of a grosser nature would not be admitted. The mispending a little time, seems to wise and good men but a small matter; yet this sometimes runs them into great inconveniences. It often leads them to break in upon the seasons regularly allotted to devotion, and to defer business which might immediately be done, but being put off from day to day, is not done at all; and thereby the services of life are at least diminished, and the rewards of eternity diminished proportionably: not to insist upon it, that very frequently this lays the soul open to farther temptations, by which it falls, in consequence of being found unemployed. Be therefore suspicious of the first approaches of this kind. Remember, that the soul of man is an active being, and that it must find its pleasure in activity. "Gird up, therefore, the

loins of your mind." Endeavour to keep yourself always well employed. Be exact, if I may with humble reverence use the expression, in your appointments with God. Meet him early in the morning; and say not, with the sluggard, when the proper hour of rising is come, "a little more sleep, a little more slumber." That time which prudence shall advise you, give to conversation, and to other recreations. But when that is elapsed, and no unforeseen and important engagement presents, rise and be gone. Quit the company of your dearest friends, and retire to your proper business, whether it be in the field, the shop, or the closet. For, by acting contrary to the secret dictates of your mind, as to what it is just at the present moment best to do, though it be but in the manner of spending half an hour, some degree of guilt is contracted, and a habit is cherished, which may draw after it much worse consequences. Consider therefore what duties are to be despatched, and in what seasons. Form your plan as prudently as you can, and pursue it resolutely; unless any unexpected incident arise, which leads you to conclude that duty calls you another way. Allowances for such unthought-of interruptions must be made; but if, in consequence of this, you are obliged to omit any thing of importance which you proposed to have done to-day, do it if possible to-morrow: and do not cut yourself out new work till the former plan be despatched, unless you really judge it, not merely more amusing, but more important. And always remember, that a servant of Christ should see to it, that he determine on these occasions as in his Master's presence.

3. Guard also against an excessive love of sensitive and animal pleasure, as that which will be a great hinderance to you in that religious course which I have now been urging. You cannot but know that Christ has told us, that a man must “deny himself, and take up his cross daily,” if he desire to become his disciple. Christ, the Son of God, the maker and the heir of all things, pleased not himself, but submitted to want, to difficulties, and hardships, in the way of duty, and some of them of the extremest kind and degree, for the glory of God, and the salvation of men. In this way we are to follow him; and as we know not how soon we may be called, even to “resist unto blood, striving against sin,” it is certainly best to accustom ourselves to that discipline, which we may possibly be called out to exercise, even in such rigorous heights. A soft and delicate life will give force to temptations, which might easily be subdued by one who has habituated himself to “endure hardship as a good soldier of Jesus Christ.” It also produces an attachment to this world, and an unwillingness to leave it, which ill become those who are strangers and pilgrims on earth, and who expect so soon to be called away to that better country which they profess to seek. Add to this, that what the world calls a life of pleasure, is necessarily a life of expense too, and may perhaps lead you, as it has done many others, and especially many who have been setting out in the world, beyond the limits which Providence has assigned; and so, after a short course of indulgence, may produce proportionable want. And while in other cases it is true, that pity should be shown to the poor, this is a

poverty that is justly contemptible, because it is the effect of man's own folly; and when your want thus "comes upon you as an armed man," you will not only find yourself stripped of the capacity you might otherwise have secured for performing those works of charity, which are so ornamental to a Christian profession, but probably will be under strong temptations to some low artifice or mean compliance, quite beneath the Christian character, and that of an upright man. Many who once made a high profession, after a series of such sorry and scandalous shifts, have fallen into the infamy of bankrupts, and of the worst kind of bankrupts: I mean such as have lavished away on themselves what was indeed the property of others, and so have injured, and perhaps ruined, the industrious, to feed a foolish, luxurious, or ostentatious humour, which, while indulged, was the shame of their own families, and when it can be indulged no longer, is their torment. This will be a terrible reproach to religion: such a reproach to it, that a good man would rather choose to live on bread and water, or indeed to die for want of them, than to occasion it.

4. Guard, therefore, I beseech you, against any thing which might tend that way, especially by diligence in business, and by prudence and frugality in expense, which, by the divine blessing, may have a very happy influence to make your affairs prosperous, your health vigorous, and your mind easy. But this cannot be attained without keeping a resolute watch over yourself, and strenuously refusing to comply with many proposals, which indolence or sensuality will offer in very plausible forms, and for which

it will plead, that it asks but very little. Take heed, lest in this respect you imitate those fond parents, who, by indulging their children in every little thing they have a mind to, encourage them by insensible degrees to grow still more encroaching and imperious in their demands; as if they chose to be ruined with them, rather than to check them in what seems a trifle. Remember, and consider that excellent remark, sealed by the ruin of so many thousands: “He that despiseth small things, shall fall by little and little.”

5. In this view, give me leave also seriously and tenderly to caution you, my dear reader, against the snares of vain company. I speak not, as before, of that company which is openly licentious and profane. I hope there is something now in your temper and views, which would engage you to turn away from such with detestation and horror. But I beseech you to consider, that those companions may be very dangerous, who might at first give you but very little alarm: I mean those, who, though not the declared enemies of religion, and professed followers of vice and disorder, yet, nevertheless, have no practical sense of divine things on their hearts, so far as can be judged by their conversation and behaviour. You must often of necessity be with such persons, and Christianity not only allows, but requires, that you should, on all expedient occasions of intercourse with them, treat them with civility and respect: but choose not such for your most intimate friends, and do not contrive to spend most of your leisure moments among them. For such converse has a sensible tendency to alienate the soul from God, and to

render it unfit for all spiritual communion with him. To convince you of this, do but reflect on your own experience, when you have been for many hours together among persons of such a character. Do you not find yourselves more indisposed for devotional exercises? Do you not find your heart, by insensible degrees, more and more inclined to a conformity to this world, and to look with a secret disrelish on those objects and employments, to which reason directs as the noblest and the best? Observe the first symptoms, and guard against the snare in time; and for this purpose endeavour to form friendships founded in piety, and supported by it. "Be a companion of them that fear God, and of them that keep his precepts." You well know, that in the sight of God they are the excellent of the earth; let them therefore be all your delight. And, that the peculiar benefit of their friendship may not be lost, endeavour to make the best of the hours you spend with them. The wisest of men has observed, that when "counsel in the heart of a man is like deep water," that is, when it lies low and concealed, "a man of understanding will draw it out." Endeavour, therefore, on such occasions, so far as you can do it with decency and convenience, to give the conversation a religious turn. And when serious and useful subjects are started in your presence, lay hold of them, and cultivate them; and for that purpose "let the word of Christ dwell richly in you," and be continually made the man of your counsel.

6. If it be so, it will secure you, not only from the snares of idleness and luxury, but from the contagion of every bad example. And it will also en-



gage you to guard against those excessive hurries of worldly business, which would fill up all your time and thoughts, and thereby choke the good word of God, and render it in a great measure, if not quite, unfruitful. Young people are generally of an enterprising disposition: having experienced comparatively little of the fatigue of business, and of the disappointments and encumbrances of life, they easily swallow them up, and annihilate them in their imagination, and fancy that their spirit, their application and address, will be able to encounter and surmount every obstacle or hinderance. But the event proves it otherwise. Let me entreat you, therefore, to be cautious how you plunge yourself into a greater variety of business than you are capable of managing as you ought, that is, in consistency with the care of your souls, and the service of God; which certainly ought not on any pretence to be neglected. It is true, indeed, that a prudent regard to your worldly interest would require such a caution; as it is obvious to every careful observer, that multitudes are undone by grasping at more than they can conveniently manage. Hence it has frequently been seen, that while they have seemed resolved to be rich, they have "pierced themselves through with many sorrows," have ruined their own families, and drawn down many others into desolation with them. Whereas, could they have been contented with moderate employments and moderate gains, they might have prospered in their business, and might, by sure degrees, under a divine blessing, have advanced to great and honourable increase. But if there were no danger at all to be apprehended on

this head, if you were as certain of becoming rich and great, as you are of perplexing and fatiguing yourself in the attempt, consider, I beseech you, how precarious these enjoyments are. Consider, how often a plentiful table becomes a snare, and that which should have been for a man's welfare becomes a trap. Forget not that short lesson, which is so comprehensive of the highest wisdom: "One thing is needful." Be daily thinking, while the gay and the great things of life are glittering before your eyes, how soon death will come, and impoverish you at once: how soon it will strip you of all possessions but those which a naked soul can carry along with it into eternity, when it drops the body in the grave. Eternity! Eternity! Eternity! Carry the view of it about with you, if it be possible, through every hour of waking life; and be fully persuaded, that you have no business, no interest in life, that is inconsistent with it: for whatsoever would be injurious to this view, is not your business, is not your interest. You see, indeed, that the generality of men act as if they thought the great thing which God required of them, in order to secure his favour, was to get as much of the world as possible; at least as much as they can without any gross immorality, and without risking the loss of all for making a little addition. And, as if it were to abet this design, they tell others, and perhaps tell themselves, they only seek opportunities of greater usefulness. But in effect, if they mean any thing more by this than a capacity of usefulness, which, when they have it, they will not exert, they generally deceive themselves; and, one way or another, it is a vain pretence. In most in-

stances, men seek the world—either that they may hoard up riches, for the mean and scandalous satisfaction of looking upon them while they are living, and of thinking, that when they are dead it will be said of them, that they have left so many hundreds or thousands of pounds behind them; very probably to insnare their children, or their heirs, (for the vanity is not peculiar to those who have children of their own:)—or else, that they may lavish away their riches on their lusts, and drown themselves in a gulf of sensuality, in which, if reason be not lost, religion is soon swallowed up, and with it all the noblest pleasures which can enter into the heart of man. In this view, the generality of rich people appear to me objects of much greater compassion than the poor; especially as, when both live (which is frequently the case) without any fear of God before their eyes, the rich abuse the greater variety and abundance of his favours, and therefore will probably feel, in that world of future ruin which awaits impenitent sinners, a more exquisite sense of their misery.

7. And let me observe to you, my dear reader, lest you should think yourself secure from any such danger, that we have great reason to apprehend there are many now in a very wretched state, who once thought seriously of religion, when they were first setting out, in lower circumstances of life; but they have since forsaken God for mammon, and are now priding themselves in those golden chains, which, in all probability, before it be long, will leave them to remain in those of darkness. When, therefore, an attachment to the world may be followed with such

fatal consequences, let not thine heart envy sinners: and do not, out of a desire of gaining what they have, be guilty of such folly as to expose yourself to this double danger of failing in the attempt, or of being undone by the success of it. Contract your desires; endeavour to be easy and content with a little; and if Providence call you out to act in a larger sphere, submit to it in obedience to Providence, but number it among the trials of life, which it will require a large proportion of grace to bear well. For be assured, that as affairs and interests multiply, cares and duties will certainly increase, and probably disappointments and sorrows will increase in an equal proportion.

8. On the whole, learn, by divine grace, to die to the present world; to look upon it as a low state of being, which God never intended for the final and complete happiness, or the supreme care of any one of his children: a world, where something is indeed to be enjoyed, but chiefly from himself; where a great deal is to be borne with patience and resignation; and where some important duties are to be performed, and a course of discipline to be passed through, by which you are to be formed for a better state; to which as a Christian you are near, and to which God will call you, perhaps on a sudden, but undoubtedly, if you hold on your way, in the fittest time and the most convenient manner. Refer therefore all this to him. Let your hopes and fears, your expectations and desires, with regard to this world, be kept as low as possible; and all your thoughts be united, as much as may be, in this one centre—What it is that God would, in present cir-

cumstances, have you to be ; and what is that method of conduct by which you may most effectually please and glorify him.

*The Young Convert's PRAYER for Divine Protection against the danger of these snares.*

Blessed God ! in the midst of ten thousand snares and dangers, which surround me from without and from within, permit me to look up unto thee with my humble entreaty, that thou wouldst deliver me from them that rise up against me, and that thine eyes may be upon me for good ! When sloth and indolence are ready to seize me, awaken me from that idle dream, with lively and affectionate views of that invisible and eternal world to which I am tending ! Remind me of what infinite importance it is, that I diligently improve those transient moments, which thou hast allotted to me as the time of my preparation for it !

When sinners entice me, may I not consent ! May holy converse with God give me a disrelish for the converse of those who are strangers to thee, and who would separate my soul from thee ! May I "honour them that fear the Lord;" and walking with such wise and holy men, may I find I am daily advancing in wisdom and holiness ! Quicken me, O Lord, by their means ; that by me thou mayest also quicken others ! Make me the happy instrument of enkindling and animating the flame of divine love in their breasts : and may it catch from heart to heart, and grow every moment in its progress !

Guard me, O Lord, from the love of sensual

pleasure ! May I seriously remember, that “ to be carnally-minded is death ! ” May it please thee, therefore, to purify and refine my soul by the influences of thine Holy Spirit, that I may always shun unlawful gratifications more solicitously than others pursue them ; and that those indulgences of animal nature, which thou hast allowed, and which the constitution of things render it necessary, may be soberly and moderately used ! May I still remember the superior dignity of my spiritual and intelligent nature, and may the pleasures of the man and the Christian be sought as my noblest happiness ! May my soul rise on the wings of holy contemplation, to the regions of invisible glory ! and may I be endeavouring to form myself, under the influences of divine grace, for the entertainment of those angelic spirits, that live in thy presence in a happy incapacity of those gross delights by which spirits dwelling in flesh are so often insnared, and in which they so often lose the memory of their high original, and of those noble hopes which alone are proportionable to it !

Give me, O Lord, to know the station in which thou hast fixed me, and steadily to pursue the duties of it ! But deliver me from those excessive cares of this world, which would so engross my time and my thoughts, that the one thing needful should be forgotten ! May my desires after worldly possessions be moderated, by considering their uncertain and unsatisfying nature ; and while others are laying up treasures on earth, may I be rich towards God ! May I never be too busy to attend to those great affairs which lie between thee and my soul ; never be

so engrossed with the concerns of time, as to neglect the interests of eternity! May I pass through earth with my heart and hopes set upon heaven, and feel the attractive influence stronger and stronger, as I approach still nearer and nearer to that desirable centre; till the happy moment come, when every earthly object shall disappear from my view, and the shining glories of the heavenly world shall fill my improved and strengthened sight, which shall then be cheered with that which would now overwhelm me! Amen.

---

## CHAPTER XXII.

### THE CASE OF SPIRITUAL DECAY AND LANGUOR IN RELIGION.

Declensions in religion, and relapses into sin, with their sorrowful consequences, are in the general too probable, Sect. 1. The case of declension and languor in religion described, negatively, 2. and positively, 3. As discovering itself, (1) By a failure in the duties of the closet, 4. (2) By a neglect of social worship, 5. (3) By want of love to our fellow-Christians, 6. (4) By an undue attachment to sensual pleasures, or secular cares, 7. (5) By prejudices against some important principles in religion, 8. A symptom peculiarly sad and dangerous, 9, 10. Directions for recovery, 11. Immediately to be pursued, 12. A prayer for one under spiritual decays.

1. IF I am so happy as to prevail upon you in the exhortations and cautions I have given, you will probably go on with pleasure and comfort in religion; and your path will generally be like the morning light, “which shineth more and more until the perfect

day." Yet I dare not flatter myself with an expectation of such success, as shall carry you above those varieties of temper, conduct, and state, which have been more or less the complaint of the best of men. Much do I fear, that, how warmly soever your heart may now be impressed with the representation I have been making, though the great objects of your faith and hope continue unchangeable, your temper towards them will be changed. Much do I fear, that you will feel your mind languish and tire in the good ways of God; nay, that you may be prevailed upon to take some step out of them, and may thus fall a prey to some of those temptations which you now look upon with a holy scorn. The probable consequence of this will be, that God will hide his face from you; that he will stretch forth his afflicting hand against you; and that you will still see your sorrowful moments, how cheerfully soever you may now be "rejoicing in the Lord, and joying in the God of your salvation." I hope, therefore, it may be of some service, if this too probable event should happen, to consider these cases a little more particularly: and I heartily pray, that God would make what I shall say concerning them, the means of restoring, comforting, and strengthening your soul, if he ever suffers you in any degree to deviate from him.

2. We will first consider the case of spiritual declensions and languor in religion. And here I desire, that, before I proceed any farther, you would observe, that I do not comprehend, under this head, every abatement of that fervour which a young convert may find, when he first becomes experimentally



acquainted with divine things. Our natures are so framed, that the novelty of objects strikes them in something of a peculiar manner: not to urge, how much more easily our passions are impressed in the earlier years of life, than when we are more advanced in the journey of it. This, perhaps, is not sufficiently considered. Too great a stress is commonly laid on the flow of affections; and, in consequence of this, a Christian who is ripened in grace, and greatly advanced in his preparation for glory, may sometimes be ready to lament imaginary rather than real decays, and to say, without any just foundation, "O that it were with me as in months past!" Therefore, you can hardly be too frequently told, that religion consists chiefly, in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove, to despatch the work he has assigned us in life, and to promote his glory in the happiness of mankind. To this we are chiefly to attend, looking in all to the simplicity and purity of those motives from which we act, which we know are chiefly regarded by that God who searches the heart; humbling ourselves before him at the same time under a sense of our many imperfections, and flying to the blood of Christ and the grace of the gospel.

3. Having given this precaution, I will now a little more particularly describe the case, which I call the state of a Christian who is declining in religion; so far as it does not fall in with those which I shall consider in the following chapters. And I must observe, that it chiefly consists in a forgetfulness of divine objects, and a remissness in those various duties to which we stand engaged by that solemn surrender

which we have made of ourselves to the service of God. There will be a variety of symptoms, according to the different circumstances and relations in which the Christian is placed; but some will be of a more universal kind. It will be peculiarly proper to touch on these, and so much the rather, as these declensions are often unobserved, like the grey hairs which were upon Ephraim, when he knew it not.

4. Should you, my good reader, fall into this state, it will probably first discover itself by a failure of the duties of the closet. Not that I suppose they will at first, or certainly conclude that they will at all, be wholly omitted; but they will be run over in a cold and formal manner. Sloth, or some of those other snares which I cautioned you against in the former chapter, will so far prevail upon you, that though perhaps you know and recollect, that the proper season of retirement is come, you will sometimes indulge yourself upon your bed in the morning; sometimes in conversation or business in the evening, so as not to have convenient time for it. Or perhaps, when you come into your closet at that season, some favourite book you are desirous to read, some correspondence that you choose to carry on, or some other amusement, will present itself, and plead to be despatched first. This will probably take up more time than you imagined; and then secret prayer will be hurried over, and perhaps reading the Scriptures quite neglected. You will plead, perhaps, that it is but for once: but the same allowance will be made a second and a third time; and it will grow more easy and familiar to you each time, than it was the last. And thus God will be mocked, and your own

soul will be defrauded of its spiritual meals, if I may be allowed the expression; the word of God will be slighted, and self-examination quite disused; and secret prayer itself will grow a burden, rather than a delight: a trifling ceremony, rather than a devout homage fit for the acceptance of our Father who is in heaven.

5. If immediate and resolute measures be not taken for your recovery from these declensions, they will spread farther, and reach the acts of social worship. You will feel the effect in your families, and in public ordinances. And if you do not feel it, the symptoms will be so much the worse. Wandering thoughts will (as it were) eat out the very heart of these duties. It is not, I believe, the privilege of the most eminent Christians, to be entirely free from them: but probably, in these circumstances, you will find but few intervals of strict attention, or of any thing which wears the appearance of inward devotion. And when these heartless duties are concluded, there will scarce be a reflection made, how little God hath been enjoyed in them; how little he hath been honoured by them. Perhaps the sacrament of the Lord's Supper, being so admirably adapted to fix the attention of the soul, and to excite its warmest exercise of holy affections, may be the last ordinance in which these declensions will be felt. And yet, who can say that the sacred table is a privileged place? Having been unnecessarily straitened in your preparations, you will attend with less fixedness and enlargement of heart than usual. And perhaps a dissatisfaction in the review, when there has been a remarkable alienation or insensibility of mind, may occasion a disposi-

tion to forsake your place and your duty there. And when your spiritual enemies have once gained this point upon you, it is probable you will fall by swifter degrees than ever, and your resistance to their attempts will grow weaker and weaker.

6. When your love to God our Father, and to the Lord Jesus Christ fails, your fervour of Christian affection to your brethren in Christ will proportionably decline, and your concern for usefulness in life abate; especially where any thing is to be done for spiritual edification. You will find one excuse or another for the neglect of religious discourse, perhaps not only among neighbours and Christian friends, when very convenient opportunities offer; but even with regard to those who are members of your own families, and to those who, if you are fixed in the superior relations of life, are committed to your care.

7. With this remissness, an attachment, either to sensual pleasure, or to worldly business, will increase. For the soul must have something to employ it, and something to delight itself in; and as it turns to one or the other of these, temptations of one sort or another will present themselves. In some instances, perhaps, the strictest bounds of temperance, and the regular appointments of life may be broken in upon, through a fondness for company, and the entertainments which often attend it. In other instances, the interests of life appearing greater than they did before, and taking up more of the mind, contrary interests of other persons may throw you into disquietude, or plunge you in debate and contention; in which it is extremely difficult to preserve either the serenity, or the innocence of the

soul. And perhaps, if ministers and other Christian friends observe this, and endeavour, in a plain and faithful way, to reduce you from your wandering, a false delicacy of mind, often contracted in such a state as this, will render these attempts extremely disagreeable. The ulcer of the soul (if I may be allowed the expression) will not bear being touched, when it most needs it; and one of the most generous and self-denying instances of Christian friendship, shall be turned into an occasion of coldness and distaste, yea, perhaps, of enmity.

8. And possibly, to sum up all, this disordered state of mind may lead you into some prejudices against those very principles which might be most effectual for your recovery; and your great enemy may succeed so far in his attempts against you, as to persuade you that you have lost nothing in religion, when you have almost lost all. He may very probably lead you to conclude, that your former devotional frames were mere fits of enthusiasm; and that the holy regularity of your walk before God was an unnecessary strictness and scrupulosity. Nay, you may think it a great improvement in understanding, that you have learned, from some new masters, that if a man treat his fellow-creatures with humanity and good nature, judging and reviling those only who would disturb others by the narrowness of their notions, (for these are generally exempted from other objects of the most universal and disinterested benevolence so often boasted of,) he must necessarily be in a very good state, though he pretend not to converse much with God, provided that he think respectfully of him, and do not provoke him by any gross immoralities.

9. I mention this in the last stage of religious declensions, because I apprehend that to be its proper place; and I fear it will be found, by experience, to stand upon the very confines of that gross apostacy into deliberate and presumptuous sin, which will claim our consideration under the next head. And because too, it is that system which most effectually tends to prevent the success, and even the use of any proper remedies, in consequence of a fond and fatal apprehension that they are needless. It is, if I may borrow the simile, like those fits of lethargic drowsiness which often precede apoplexies and death.

10. It is by no means my design at this time to reckon up, much less to consider at large, those dangerous principles which are now ready to possess the mind, and to lay the foundation of a false and treacherous peace. Indeed they are in different instances various, and sometimes run into opposite extremes. But if God awaken you to read your Bible with attention, and give you to feel the spirit with which it is written, almost every page will flash in conviction upon the mind, and spread a light to scatter and disperse these shades of darkness.

11. What I chiefly intend in this address, is to engage you, if possible, as soon as you perceive the first symptoms of these declensions, to be upon your guard, and to endeavour as speedily as possible to recover yourself from them. And I would remind you, that the remedy must begin, where the first cause or complaint prevailed, I mean in the closet. Take some time for recollection, and ask your own conscience seriously, How matters stand between the blessed God and your soul? Whether they

are as they once were, and as you could wish them to be if you saw your life just drawing to a period, and were to pass immediately into the eternal state? One serious thought of eternity shames a thousand vain excuses, with which, in the forgetfulness of it, we are ready to delude our own souls. And when you feel that secret misgiving of heart, which will naturally arise on this occasion, do not endeavour to palliate the matter, and to find out slight and artful coverings for what you cannot forbear secretly condemning; but honestly fall under the conviction, and be humbled for it. Pour out your heart before God, and seek the renewed influences of his Spirit and grace. Return with more exactness to secret devotion, and to self-examination. Read the Scripture with yet greater diligence, and especially the more devotional and spiritual parts of it. Labour to ground it in your heart, and to feel what you have reason to believe the sacred penmen felt when they wrote, so far as circumstances may agree. Open your soul with all simplicity, to every lesson which the word of God would teach you; and guard against those things which you perceive to alienate your mind from inward religion, though there be nothing criminal in the things themselves. They may perhaps in the general be lawful; to some possibly they may be expedient; but if they produce such an effect as was mentioned above, it is certain they are not convenient for you. In these circumstances, above all, seek the converse of those Christians whose progress in religion seems most remarkable, and who adorn their profession in the most amiable manner. Labour to obtain their temper and senti-

ments, and lay open your case and your heart to them, with all the freedom which prudence will permit. Employ yourself, at seasons of leisure, in reading practical and devotional books, in which the mind and heart of the pious author is transfused into the work, and in which you can, as it were, taste the genuine spirit of Christianity. And to conclude, take the first opportunity that presents, of making an approach to the table of the Lord, and spare neither time nor pains in the most serious preparation for it. There renew your covenant with God: put your soul anew into the hand of Christ, and endeavour to view the wonders of his dying love, in such a manner as may rekindle the languishing flame, and quicken you to more vigorous resolutions than ever, to live unto him who died for you. And watch over your own heart, that the good impressions you then feel may continue. Rest not, till you have obtained as confirmed a state in religion as you ever knew. Rest not, till you have made a greater progress than before: for it is certain, more is yet behind; and it is only by a zeal to go forward, that you can be secure from the danger of going backward, and of revolting more and more.

12. I only add, that it is necessary to take these precautions as soon as possible, or you will probably find a much swifter progress than you are aware in the downhill road; and you may possibly be left of God, to fall into some gross and aggravated sin, so as to fill your conscience with an agony and horror, which the pain of broken bones can but imperfectly express.



*A PRAYER for one under Spiritual decays.*

Eternal and unchangeable Jehovah! thy perfections and glories are like thy being, immutable. Jesus thy Son is "the same yesterday, to-day, and for ever." The eternal world to which I am hastening, is always equally important, and presses upon the attentive mind for a more fixed and solemn regard, in proportion to the degree in which it comes nearer and nearer. But, alas! my views, and my affections, and my best resolutions, are continually varying, like this poor body, which goes through daily and hourly alterations in its state and circumstances. Whence, O Lord, whence this sad change which I now experience, in the frame and temper of my mind towards thee? Whence this alienation of my soul from thee? Why can I not come to thee with all the endearments of filial love, as I once could? Why is thy service so remissly attended, if attended at all? And why are the exercises of it, which were once my greatest pleasure, become a burden to me? "Where, O God, is the blessedness I once spake of," when my joy in thee, as my heavenly Father, was so conspicuous, that strangers might have observed it? and when my heart did so overflow with love to thee, and with zeal for thy service, that it was matter of self-denial to me, to limit and restrain the genuine expressions of those strong emotions of my soul, even where prudence and duty required it?

Alas, Lord, whither am I fallen! Thine eye sees me still; but O how unlike what it once saw

me! Cold and insensible as I am, I must blush on the reflection. Thou seest me in secret, and seest me, perhaps, often amusing myself with trifles, in those seasons which I used solemnly to devote to thine immediate service. Thou seest me coming into thy presence as by constraint! and when I am before thee, so straitened in my spirit, that I hardly know what to say to thee, though thou art the God with whom I have to do; and though the keeping up an humble and dutiful correspondence with thee is beyond all comparison the most important business of my life. And even when I am speaking to thee, with how much coldness and formality is it! It is, perhaps, the work of the imagination, the labour of the lips: but where are those ardent desires, those intense breathings after God, which I once felt? Where is that pleasing repose in thee, which I was once conscious of, as being near my divine rest, as being happy in that nearness, and resolving that, if possible, I would no more be removed from it? But O, how far am I now removed! When these short devotions, if they may be called devotions, are over, in what long intervals do I forget thee, and appear so little animated with thy love, so little devoted to thy service, that a stranger might converse with me a considerable time, without knowing that I had ever formed any acquaintance with thee, without discovering that I had so much as known or heard any thing of God!—Thou callest me to thine house, O Lord, on thine own day; but how heartless are my services there! I offer thee no more than a carcass. My thoughts and affections are engrossed with other objects, while I draw near thee with my mouth, and

honour thee with my lips. Thou callest me to thy table; but my heart is so frozen, that it hardly melts even at the foot of the cross; hardly feels any efficacy in the blood of Jesus. O wretched creature that I am! Unworthy of being called thine! Unworthy of a place among thy children, or of the meanest situation in thy family; rather worthy to be cast out, to be forsaken, yea, to be utterly destroyed!

Is this, Lord, the service which I once promised, and which thou hast so many thousand reasons to expect? Are these the returns I am making, for thy daily providential care, for the sacrifice of thy Son, for the communications of thy Spirit, for the pardon of my numberless aggravated sins, for the hopes, the undeserved, and so often forfeited hopes of eternal glory? Lord, I am ashamed to stand or to kneel before thee. But pity me, I beseech thee, and help me; for I am a pitiable object indeed! my soul cleaveth unto the dust, and lays itself as in the dust before thee; but O quicken me according to thy word! Let me trifle no longer, for I am upon the brink of a precipice. I am thinking of my ways: O give me grace to “turn my feet unto thy testimonies!” to make haste, without any farther delay, “that I may keep thy commandments!” “Search me, O Lord, and try me!” Go to the first root of this distemper, which spreads itself over my soul; and recover me from it. Represent sin unto me, O Lord, I beseech thee, that I may see it with abhorrence! And represent the Lord Jesus Christ to me in such a light, that I may look upon him and mourn; that I may look upon him and love! May I awaken from this stupid lethargy into which I am

sinking ; and may Christ give me more abundant degrees of spiritual life and activity, than I have ever yet received ! And may I be so quickened and animated by him, that I may more than recover the ground I have lost, and may make a more speedy and exemplary progress than in my best days I have ever yet done ! Send down upon me, O Lord, in a more rich and abundant effusion, thy good Spirit ! May He dwell in me, as in a temple which he has consecrated to himself ! and while all the service is directed and governed by him, may holy and acceptable sacrifices be continually offered ! May the incense be constant, and may it be fragrant ! May the sacred fire burn and blaze perpetually ! and may none of its vessels ever be profaned, by being employed to an unholy or forbidden use ! Amen.

## CHAPTER XXIII.

THE SAD CASE OF A RELAPSE INTO KNOWN AND DELIBERATE SIN, AFTER SOLEMN ACTS OF DEDICATION TO GOD, AND SOME PROGRESS MADE IN RELIGION.

Unthought-of relapses may happen, 1. and bring the soul into a miserable case, 2. Yet the case is not desperate, 3. The backslider urged immediately to return, (1) By deep humiliation before God for so aggravated an offence, 4. (2) By renewed regards to the divine mercy in Christ, 5. (3) By an open profession of repentance, where the crime hath given public offence, 6. (4) Falls to be reviewed, for a future caution, 7. The chapter concludes, 8. with a prayer for the use of one who hath fallen into gross sins, after religious resolutions and engagements.

1. THE declensions which I have described in the foregoing chapter, must be acknowledged worthy of deep lamentation; but happy will you be, my dear reader, if you never know, by experience, a circumstance yet more melancholy than this. Perhaps, when you consider the view of things which you now have, you imagine that no considerations can ever bribe you, in any single instance, to act contrary to the present dictates or suggestions of your conscience, and of the Spirit of God as setting it on work. No; you think it would be better for you to die. And you think rightly. But Peter thought, and said so too: "Though I should die with thee, yet will I not deny thee;" and yet, after all, he fell; and therefore, "be not high-minded, but fear." It

is not impossible, but that you may fall into that very sin of which you imagine you are least in danger, or into that against which you have most solemnly resolved, and of which you have already most bitterly repented. You may relapse into it again and again. But, O! if you do, nay, if you should deliberately and presumptuously fall but once, how deep will it pierce your heart! How dear will you pay for all the pleasure with which the temptation has been baited! How will this separate between God and you! What a desolation, what a dreadful desolation, will it spread over your soul! It is grievous to think of it. Perhaps in such a state you may feel more agony and distress in your own conscience, when you come seriously to reflect, than you ever felt when you were first awakened and reclaimed; because the sin will be attended with some very high aggravations, beyond those of your unregenerate state. I well knew the person that said, The agonies of a sinner, in the first pangs of his repentance, were not to be mentioned on the same day with those of the backslider in heart, when he comes to be "filled with his own ways."

2. Indeed it is enough to wound one's heart, to think how yours will be wounded: how all your comforts, all your evidences, all your hopes will be clouded: what thick darkness will spread itself on every side, so that neither sun, nor moon, nor stars, will appear in your heaven. Your spiritual consolations will be gone; and your temporal enjoyments will also be rendered tasteless and insipid. And if afflictions be sent, as they probably may, in order to reclaim you, a consciousness of guilt will sharpen

and envenom the dart. Then will the enemy of your soul, with all his art and power, rise up against you, encouraged by your fall, and labouring to trample you down in utter hopeless ruin. He will persuade you, that you are already undone beyond recovery. He will suggest, that it signifies nothing to attempt it any more; for that every effort, every amendment, every act of repentance, will but make your case so much the worse, and plunge you lower and lower into hell.

3. Thus will he endeavour by terrors to keep you from that sure remedy which yet remains. But yield not to him. Your case will indeed be sad; and if it be now your case, it is deplorably so; and to rest in it, would be still much worse. Your heart would be hardened yet more and more; and nothing could be expected but sudden and aggravated destruction. Yet, blessed be God, it is not quite hopeless. Your "wounds are corrupted, because of your foolishness;" but the gangrene is not incurable. There is balm in Gilead; there is a physician there. Do not therefore render your condition indeed hopeless, by now saying, "There is no hope," and by drawing a fatal argument, from that false supposition, for going after the idols you have loved. Let me address you, in the language of God to his back-sliding people, when they were ready to apprehend that to be their case, and to draw such a conclusion from it—"Only return unto me, saith the Lord." Cry for renewed grace; and in the strength of it labour to return. Cry with David, under the like guilt, "I have gone astray like a lost sheep: seek thy servant, for I do not forget thy commandments;"

and that remembrance of them is, I hope, a token for good. But, if thou wilt return at all, do it immediately. Take not one step more in that fatal path to which thou hast turned aside. Think not to add one sin more to the account, and then to repent; as if it would be but the same thing on the whole. The second error may be worse than the first; it may make way for another, and another, and draw on a terrible train of consequences, beyond all you can now imagine. Make haste, therefore, and do not delay. "Escape, and fly, as for thy life," before the "dart strike through thy liver." "Give not sleep to thine eyes, nor slumber to thine eyelids:" lie not down upon thy bed under unpardoned guilt, lest evil overtake thee, lest the sword of divine justice should smite thee, and, whilst thou purposeth to return to-morrow, thou shouldst this night go and take possession of hell.

4. Return immediately; and permit me to add, return solemnly. Some very pious and excellent divines have expressed themselves upon this head, in a manner which seems liable to dangerous abuse, when they urge men, after a fall, not to stay to survey the ground, nor consider how they came to be thrown down, but immediately to get up and renew the race. In slighter cases the advice is good; but when conscience has suffered such violent outrage, by the commission of known, wilful, and deliberate sin, (a case which, one would hope, should but seldom happen to those who have once sincerely entered on a religious course,) I can by no means think, that either reason or Scripture encourages such a method. Especially would it be improper, if the



action itself has been of so heinous a nature, that even to have fallen into it on the most sudden surprise of temptation, must have greatly ashamed, and terrified, and distressed the soul. Such an affair is dreadfully solemn, and should be treated accordingly. If this has been the sad case with you, my then unhappy reader, I would pity you, and mourn over you; and would beseech you, as you tender your peace, your recovery, the health, and the very life of your soul, that you would not loiter away an hour. Retire immediately for serious reflection. Break through other engagements and employments, unless they be such as you cannot in conscience delay for a few hours, which can seldom happen in the circumstance I now suppose. This is the one thing needful. Set yourself to it, therefore, as in the presence of God, and hear at large, patiently and humbly, what conscience has to say, though it chide and reproach severely. Yea, earnestly pray, that God would speak to you by conscience, and make you more thoroughly to know and feel "what an evil and bitter thing it is that you have thus forsaken him." Think of all the aggravating circumstances attending your offence; and especially think of those which arise from abused mercy and goodness; which arise, not only from your solemn vows and engagements to God, but from the views you have had of a Redeemer's love, sealed even in blood. And are these the returns? Was it not enough that Christ should have been thus injured by his enemies? Must he be "wounded in the house of his friends too?" Were you "delivered to work such abominations as these?" Did the blessed Jesus groan

and die for you, that you might sin with boldness and freedom, that you might extract, as it were, the very spirit and essence of sin, and offend God to a height of ingratitude and baseness, which would otherwise have been in the nature of things impossible? O think, how justly God might cast you out from his presence! how justly he might number you among the most signal instances of his vengeance! And think, how “your heart would endure, or your hands be strong,” if he should deal thus with you! Alas! all your former experiences would enhance your sense of the ruin and misery that must be felt in an eternal banishment from the divine presence and favour.

5. Indulge such reflections as these. Stand the humbling sight of your sins in such a view as this. The more odious and the more painful it appears, the greater prospect there will be of your benefit by attending to it. But the matter is not to rest here. All these reflections are intended, not to grieve, but to cure; and to grieve no more than may promote the cure. You are indeed to look upon sin; but you are also, in such a circumstance, if ever, to look upon Christ; to look upon him whom you have now pierced deeper than before, and to mourn for him with sincerity and tenderness. The God whom you have injured and affronted, whose laws you have broken, and whose justice you have, as it were, challenged, by this foolish wretched apostacy, is nevertheless a “most merciful God.” You cannot be so ready to return to him, as he is to receive you. Even now does he, as it were, solicit a reconciliation, by those tender impressions which he is making upon

your heart. But remember how he will be reconciled. It is in the very same way in which you made your first approach to him; in the name, and for the sake, of his dear Son. Come, therefore, in an humble dependence upon him. Renew your application to Jesus, that his blood may, as it were, be sprinkled upon your soul, that your soul may thereby be purified, and your guilt be removed. This very sin of yours, which the blessed God foresaw, increased the weight of your Redeemer's sufferings: it was concerned in shedding his blood. Humbly go, and place your wounds, as it were, under the droppings of that precious balm, by which alone they can be healed. That compassionate Saviour will delight to restore you, when you lie as an humble suppliant at his feet, and will graciously take part with you in that peace and pleasure which he gives. Through him renew your covenant with God, that broken covenant, the breach of which divine justice might teach you to know "by terrible things in righteousness." But mercy allows of an accommodation. Let the consciousness and remembrance of that breach engage you to enter into covenant anew, under a deeper sense than ever of your own weakness, and a more cordial dependence on divine grace for your security, than you have ever yet entertained. I know you will be ashamed to present yourself among the children of God in his sanctuary, and especially at his table, under a consciousness of so much guilt; but break through that shame, if Providence open you the way. You would be humbled before your offended Father: but surely there is no place where you are more likely to be humbled, than

when you see yourself in his house, and no ordinance administered there can lay you lower than that in which Christ is evidently set forth as “crucified before your eyes.” Sinners are the only persons who have business there. The best men come to that sacred table, as sinners. As such, make your approach to it; yea, as the greatest of sinners; as one who needs the blood of Jesus as much as any creature upon earth.

6. And let me remind you of one thing more. If your fall has been of such a nature as to give any scandal to others, be not at all concerned to save appearances, and to moderate those mortifications which deep humiliation before them would occasion. The depth and pain of that mortification is indeed an excellent medicine, which God has in his wise goodness appointed for you in such circumstances as these. In such a case, confess your fault with the greatest frankness; aggravate it to the utmost: entreat pardon and prayer from those whom you have offended. Then, and never till then, will you be in the way to peace: not by palliating a fault, not by making vain excuses, not by objecting to the manner in which others may have treated you; as if the least excess of rigour in a faithful admonition, were a crime equal to some great immorality that occasioned it. This can only proceed from the madness of pride and self-love; it is the sensibility of a wound, which is hardened, swelled, and inflamed; and it must be reduced, and cooled, and suppled, before it can possibly be cured. To be censured and condemned by men, will be but a little grievance to a soul thoroughly humbled and broken under a sense of having incurred

the condemning sentence of God. Such a one will rather desire to glorify God, by submitting to deserved blame; and will fear deceiving others into a more favourable opinion of him than he inwardly knows himself to deserve. These are the sentiments which God gives to the sincere penitent in such a case; and by this means he restores him to that credit and regard among others, which he does not know how to seek, but which, nevertheless, for the sake both of his comfort and usefulness, God wills that he should have; and which it is, humanly speaking, impossible for him to recover any other way. But there is something so honourable in the frank acknowledgment of a fault, and in deep humiliation for it, that all who see it must needs approve it. They pity an offender who is brought to such a disposition, and endeavour to comfort him with returning expressions, not only of their love, but also of their esteem.

7. Excuse this digression, which might suit some cases; and which would suit many more, if a regular discipline were to be exercised in churches: for, on such a supposition, the Lord's Supper could not be approached, after visible and scandalous falls, without solemn confession of the offence, and declarations of repentance. On the other hand, there may be instances of sad apostacy, where the crime, though highly aggravated before God, may not fall under human notice. In this case, remember, that your business is with him, to whose piercing eye every thing appears in its just light: before him, therefore, prostrate your soul, and seek a solemn reconciliation with him, confirmed by the memorials of his dying

Son. And when this is done, imagine not, that because you have received the tokens of pardon, the guilt of your apostacy is to be forgot at once. Bear it still in your memory, for future caution: lament it before God, in the frequent returns of secret devotion especially; and view, with humiliation, the scars of those wounds which your own folly occasioned, even when, by divine grace, they are thoroughly healed. For God establishes his covenant, not to remove the sense of every past abomination, but “that thou mayest remember thy ways, and be confounded, and never open thy mouth any more, because of thy shame,” even “when I am pacified towards thee for all that thou hast done, saith the Lord.”

8. And now, upon the whole, if you desire to attain such a temper, and to return by such steps as these, then immediately fall down before God, and pour out your heart in his presence, in language like this:—

*A PRAYER for one who has fallen into gross sin, after religious resolutions and engagements.*

O most Holy, Holy, Holy Lord God! when I seriously reflect on thy spotless purity, and on the strict and impartial methods of thy steady administration, together with that almighty power of thine, which is able to carry every thought of thine heart into immediate and full execution, I may justly appear before thee this day with shame and terror, in confusion and consternation of spirit. This day, O my God! this dark mournful day, would I take

occasion to look back to that sad source of our guilt and our misery, the apostacy of our common parents, and say, with thine offending servant David, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This day would I lament all the fatal consequences of such a descent, with regard to myself. And O, how many have they been!—The remembrance of the sins of my unconverted state, and the failings and infirmities of my after life, may justly confound me. How much more such a scene as now lies before my conscience, and before thine all-seeing eye! "For thou, O Lord, knowest my foolishness, and my sins are not hid from thee." "Thou tellest all my wanderings" from thy statutes; thou seest, and thou recordest, every instance of my disobedience to thee, and of my rebellion against thee: thou seest it in every aggravated circumstance which I can discern, and in many more which I have never observed or reflected upon. How, then, shall I appear in thy presence, or "lift up my face to thee!" "I am full of confusion," and feel a secret regret in the thought of applying to thee; but, O Lord, to whom should I go, but unto thee? unto thee, on whom depends my life or my death; unto thee, who alone canst take away the burden of guilt, which now presses me down to the dust; who alone canst restore to my soul that rest and peace which I have lost, and which I deserve for ever to lose.

Behold me, O Lord God, falling down at thy feet! Behold me pleading guilty in thy presence, and surrendering myself to that justice which I cannot escape! I have not one word to offer in my own vindication, in my own excuse. Words, far

from being able to clear up my innocence, can never sufficiently describe the enormity and demerit of my sin. Thou, O Lord, and thou only, knowest to the full how heinous and how aggravated it is. Thine infinite understanding alone can fathom the infinite depth of its malignity. I am, on many accounts, most unable to do it. I cannot conceive the glory of thy sacred Majesty, whose authority I have despised; nor the number and variety of those mercies which I have sinned against. I cannot conceive the value of the blood of thy dear Son, which I have ungratefully trampled under my feet; nor the dignity of that blessed Spirit of thine, whose agency I have, as far as I could, been endeavouring to oppose, and whose work I have been, as with all my might, labouring to undo, and to tear up, as it were, that plantation of his grace, which I should rather have been willing to have guarded with my life, and watered with my blood. O the baseness and madness of my conduct! that I should thus, as it were, rend open the wounds of my soul, of which I had died long ere this, had not thine own hand applied a remedy, had not thine only Son bled to prepare it! that I should violate the "covenant I have made with thee by sacrifice," by the memorials of such a sacrifice too, even of Jesus my Lord, whereby I am become "guilty of his body and blood!" that I should bring such dishonour upon religion too, by so unsuitable a walk, and perhaps open the mouths of its greatest enemies to insult it upon my account, and prejudice some against it, to their everlasting destruction!

I wonder, O Lord God, that I am here to own



all this. I wonder that thou hast not long ago appeared as a swift witness against me; that thou hast not discharged the thunderbolts of thy flaming wrath against me, and crushed me into hell; making me there a terror to all about me, as well as to myself, by a vengeance and ruin, to be distinguished even there, where all are miserable, and all hopeless!

O God, thy patience is marvellous. But how much more marvellous is thy grace, which, after all this, invites me to thee! While I am here giving judgment against myself, that I deserve to die, to die for ever, thou art sending me the words of everlasting life, and calling me, as a backsliding child, to return unto thee. Behold, therefore, O Lord, invited by thy word, and encouraged by thy grace, I come; and, great as my transgressions are, I humbly beseech thee freely to pardon them: because I know that though my "sins have reached unto heaven," and are "lifted up even unto the skies," "thy mercy O Lord, is above the heavens." Extend that mercy to me, O heavenly Father! and display, in this illustrious instance, the riches of thy grace, and the prevalency of thy Son's blood! For surely, if such crimson sins as mine may be made white as snow and as wool, and if such a revolter as I am be brought to eternal glory, earth must, so far as it is known, be filled with wonder, and heaven with praise; and the greatest sinner may cheerfully apply for pardon, if I, the chief of sinners, find it. And O that, when I have lain mourning, and, as it were, bleeding at thy feet, as long as thou thinkest proper, thou wouldst at length heal this soul of mine, which has sinned against thee; and "give me beauty for ashes,

the oil of joy for mourning, and the garment of praise for the spirit of heaviness!" O that thou wouldst at length "restore unto me the joy of thy salvation, and make me to hear songs of gladness, that the bones which thou hast broken may rejoice!" Then, when a sense of thy forgiving love is shed abroad upon my heart, and it is cheered with the voice of pardon, I will proclaim thy grace to others; "I will teach transgressors thy ways, and sinners shall be converted unto thee." Those that have been backsliding from thee, shall be encouraged to seek thee by my happy experience, which I will gladly proclaim for thy glory, though it be to my own shame and confusion of face. And may this joy of the Lord be my strength! so that in it I may serve thee henceforward with a vigour and zeal far beyond what I have hitherto known!

This I would ask, with all humble submission to thy will; for I presume not to insist upon it. If thou shouldst see fit to make me a warning to others, by appointing that I should walk all my days in darkness, and at last die under a cloud, "thy will be done!" But, O God, extend mercy for thy Son's sake, to this sinful soul at last; and give me some place, though it were at the feet of all thine other servants, in the regions of glory! O bring me at length, though it should be through the gloomiest valley that any have ever passed, into that blessed world, where I shall depart from God no more! where I shall wound my own conscience, and dishonour thy holy name, no more! Then shall my tongue be loosed, how long soever it might here be bound, under the confusion of guilt; and immortal

praises shall be paid to that victorious blood, which has redeemed such an infamous slave of sin, as I must acknowledge myself to be, and brought me, from returns into bondage, and repeated pollution, to share the dignity and holiness of those who are “kings and priests unto God.” Amen.



## CHAPTER XXIV.

### THE CASE OF THE CHRISTIAN UNDER THE HIDINGS OF GOD'S FACE.

The phrase scriptural, Sect. 1. It signifies the withdrawing the tokens of the divine favour, 2. chiefly as to spiritual considerations, 3. This may become the case of any Christian, 4. and will be found a very sorrowful one, 5. The following directions, therefore, are given to those who suppose it to be their own: (1) To inquire whether it be indeed a case of spiritual distress, or whether a disconsolate frame may not proceed from indisposition of body? 6. Or difficulties as to worldly circumstances? 7. If it be found to be indeed such as the title of the chapter proposes, be advised, (2) To consider it as a merciful dispensation of God, to awaken and bestir the soul; and to excite to a strict examination of conscience, and reformation of what has been amiss, 8, 9. (3) To be humble and patient while the trial continues, 10. (4) To go on steadily in the way of duty, 11. (5) To renew a believing application to the blood of Jesus, 12. An humble supplication for one under these mournful exercises of mind, when they are found to proceed from the spiritual cause supposed.

1. **THERE** is a case which often occurs in the Christian life, which they who accustom themselves much to the exercise of devotion, have been used to

call the hiding of God's face. It is a phrase borrowed from the word of God, which I hope may shelter it from contempt at the first hearing. It will be my business in this chapter, to state it as plainly as I can, and then to give some advices as to your own conduct when you fall into it, as it is very probable you may, before you have finished your journey through this wilderness.

2. The meaning of it may partly be understood by the opposite phrase, of God's causing his face to shine upon a person, or lifting upon him the light of his countenance. This seems to carry in it an allusion to the pleasant and delightful appearance which the face of a friend has, and especially if in a superior relation of life, when he converses with those whom he loves and delights in. Thus Job, when speaking of the regard paid him by his attendants, says, "If I smiled upon them, they believed it not; and the light of my countenance they cast not down:" that is, they were careful, in such an agreeable circumstance, to do nothing to displease me, or (as we speak) to cloud my brow. And David, when expressing his desire of the manifestation of God's favour to him, says, "Lord, lift thou up the light of thy countenance upon me;" and as the effect of it, declares, "thou hast put gladness into my heart, more than if corn and wine increased." Nor is it impossible, that in this phrase, as used by David, there may be some allusion to the bright shining forth of the Shekinah, that is, the lustre which dwelt in the cloud as the visible sign of the divine presence with Israel, which God was pleased peculiarly to manifest upon some public occasions, as a token of

his favour and acceptance.—On the other hand, therefore, for God to hide his face, must imply the withholding the tokens of his favour, and must be esteemed a mark of his displeasure. Thus Isaiah uses it: “Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” And again, “Thou hast hid thy face from us,” as not regarding the calamities we suffer, “and hast consumed us, because of our iniquities.” So likewise, for God “to hide his face from our sins,” signifies to overlook them, and to take no further notice of them. The same idea is, at other times, expressed by God’s hiding his eyes from persons of a character disagreeable to him, when they come to address him with their petitions, not vouchsafing, as it were, to look towards them. This is plainly the scriptural sense of the word; and agreeably to this, it is generally used by Christians in our day, and every thing which seems a token of divine displeasure towards them is expressed by it.

3. It is farther to be observed here, That the things which they judge to be manifestations of divine favour towards them, or complacency in them, are not only, nor chiefly, of a temporal nature, or such as merely relate to the blessings of this animal and perishing life. David, though the promises of the law had a continual reference to such, yet was taught to look farther, and describes them as preferable to, and therefore plainly distinct from, the blessings of the corn-floor, or the wine-press. And if you, to whom I am now addressing, do not know them to be so, it is plain you are quite ignorant of

the subject we are inquiring into, and indeed are yet to take out the first lessons of true religion. All that David says, of beholding the beauty of the Lord, or being “satisfied as with marrow and fatness, when he remembered him on his bed,” as well as “with the goodness of his house, even of his holy temple,” is to be taken in the same sense, and can need very little explication to the truly experienced soul. But those that have known the light of God’s countenance, and the shinings of his face, will, in proportion to the degree of that knowledge, be able to form some notion of the hiding of his face, or the withdrawing of the tokens he has given his people of his presence and favour, which sometimes greatly imbitters prosperity; as where the contrary is found, it sweetens afflictions, and often swallows up the sense of them.

4. And give me leave to remind you, my Christian friend, (for under that character I now address my reader,) that to be thus deprived of the sense of God’s love, and of the tokens of his favour, may soon be the case with you, though you may now have the pleasure to see the candle of the Lord shining upon you, or though it may even seem to be sunshine and high-noon in your soul. You may lose your lively views of the divine perfections and glories, in the contemplation of which you now find that inward satisfaction. You may think of the divine wisdom and power, of the divine mercy and fidelity, as well as of his righteousness and holiness, and feel little inward complacency of soul in the view. It may be, with respect to any lively impression, as if it were the contemplation merely of a common object. It may

seem to you, as if you had lost all idea of those important words, though the view has sometimes swallowed up your whole soul in transports of astonishment, admiration, and love. You may lose your delightful sense of the divine favour. It may be matter of great and sad doubt with you, whether you do indeed belong to God; and all the work of his blessed Spirit may be so veiled and shaded in the soul, that the peculiar characters by which the hand of that sacred agent might be distinguished, shall be in a great measure lost; and you may be ready to imagine you have only deluded yourself in all the former hopes you have entertained. In consequence of this, those ordinances, in which you now rejoice, may grow very uncomfortable to you, even when you do indeed desire communion with God in them. You may hear the most delightful evangelical truths opened; you may hear the privileges of God's children most affectionately represented, and not be aware that you have any part or lot in the matter; and from that very coldness and insensibility may be drawing a farther argument, that you have nothing to do with them. And then "your heart may meditate terror;" and, under the distress that overwhelms you, your dearest enjoyments may be reflected upon as adding to the weight of it, and making it more sensible, while you consider that you had once such a taste for these things, and have now lost it all. So that perhaps it may seem to you, that they who never felt any thing at all of religious impressions are happier than you, or at least are less miserable. You may perhaps, in these melancholy hours, even doubt whether you have ever prayed at all; and whether all

that you called your enjoyment of God, were not some false delights, excited by the great enemy of souls, to make you apprehend that your state was good, that so you might continue his more secure prey.

5. Such as this may be your case for a considerable time; and ordinances may be attended in vain, and the presence of God may be in vain sought in them. You may pour out your soul in private, and then come to public worship, and find little satisfaction in either; but be forced to take up the Psalmist's complaint, "My God, I cry in the day-time, but thou hearest not; and in the night season, and am not silent;" or that of Job, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." So that all which looked like religion, in your mind, shall seem, as it were, to be melted into grief, or chilled into fear, or crushed into a deep sense of your own unworthiness; in consequence of which, you shall not dare so much as to lift up your eyes before God, and be almost ashamed to take your place in a worshipping assembly among any that you think his servants. I have known this to be the case of some excellent Christians, whose improvements in religion have been distinguished, and whom God hath honoured above many of their brethren in what he hath done for them, and by them. Give me leave, therefore, having thus described it, to offer you some plain advices with regard to it; and let not that be imputed to enthusiastic fancy, which proceeds from an inti-



mate and frequent view of facts, on the one hand, and from a sincere, affectionate desire, on the other, to relieve the tender pious heart in so desolate a state. At least, I am persuaded, the attempt will not be overlooked or disapproved by the great Shepherd of the sheep, who has charged us to comfort the feeble-minded.

6. And here I would first advise you most carefully to inquire, Whether your present distress does indeed arise from causes which are truly spiritual? Or whether it may not rather have its foundation in some disorder of body, or in the circumstances of life in which you are providentially placed, which may break your spirits and deject your mind? The influence of the inferior part of our nature on the nobler, the immortal spirit, while we continue in this embodied state, is so evident, that no attentive person can, in the general, fail to have observed it; and yet there are cases in which it seems not to be sufficiently considered; and perhaps your own may be one of them. The state of the blood is often such, as necessarily to suggest gloomy ideas even in dreams, and to indispose the soul for taking pleasure in any thing: and when it is so, why should it be imagined to proceed from any peculiar divine displeasure, if it does not find its usual delight in religion? Or why should God be thought to have departed from us, because he suffers natural causes to produce natural effects, without opposing by miracle to break the connection? When this is the case, the help of the physician is to be sought rather than that of the divine, or at least, by all means, together with it; and medicine, diet, exercise, and air, may, in a few weeks,

effect that which the strongest reasonings, the most pathetic exhortation or consolations, might for many months have attempted in vain.

7. In other instances, the dejection and feebleness of the mind may arise from something uncomfortable in our worldly circumstances: these may cloud as well as distract the thoughts, and imbitter the temper, and thus render us in a great degree unfit for religious services or pleasures; and when it is so, the remedy is to be sought in submission to divine Providence, in abstracting our affections as far as possible from the present world, in a prudent care to ease ourselves of the burden, so far as we can, by moderating unnecessary expenses, and by diligent application to business, in humble dependence on the divine blessing; in the mean time endeavouring, by faith, to look up to Him, who sometimes suffers his children to be brought into such difficulties, that he may endear himself more sensibly to them by the method he shall take for their relief.

8. On the principles here laid down, it may perhaps appear, on inquiry, that the distress complained of may have a foundation very different from what was at first supposed. But where the health is sound, and the circumstances easy; when the animal spirits are disposed for gaiety and entertainment, while all taste for religious pleasure is in a manner gone; when the soul is seized with a kind of lethargic insensibility, or what I had almost called a paralytic weakness, with respect to every religious exercise, even though there should not be that deep, terrifying distress, or pungent amazement, which I before represented as the effect of melancholy; nor that

anxiety about the accommodations of life, which strange circumstances naturally produce: I would, in that case, vary my advice, and urge you, with all possible attention and impartiality, to search into the cause which has brought upon you that great evil under which you justly mourn. And probably, in the general, the cause is sin: some secret sin which has not been discovered or observed by the eye of the world; for enormities that draw on them the observation and censure of others, will probably fall under the case mentioned in the former chapter, as they must be instances of known and deliberate guilt. Now the eye of God hath seen these evils which have escaped the notice of your fellow-creatures; and in consequence of this care to conceal them from others, while you could not but know they were open to him, God has seen himself in a peculiar manner affronted and injured, I had almost said insulted by them: and hence his righteous displeasure. O! let that never be forgotten, which is so plainly said, so commonly known, so familiar to almost every religious ear, yet too little felt by any of our hearts! “Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” And this is, on the whole, a merciful dispensation of God, though it may seem severe: regard it not, therefore, merely as your calamity, but as intended to awaken you, that you may not content yourself, even with lying in tears of humiliation before the Lord, but, like Joshua, rise and exert yourself vigorously, to put away from you that accursed thing, whatever it be. Let this be your immediate and earnest care, that your pride may be humbled,

that your watchfulness may be maintained, that your affections to the world may be deadened, and that, on the whole, your fitness for heaven may in every respect be increased. These are the designs of your heavenly Father, and let it be your great concern to co-operate with them.

9. Receive it, therefore, on the whole, as the most important advice that can be given you, immediately to enter on a strict examination of your conscience. Attend on its gentlest whispers. If a suspicion arises in your mind, that any thing has not been right, trace that suspicion, search into every secret folding of your heart; improve, to the purposes of a fuller discovery, the advice of your friends, the reproaches of your enemies; recollect for what your heart hath smitten you at the table of the Lord, for what it would smite you, if you were upon a dying bed, and within this hour to enter on eternity. When you have made any discovery, note it down, and go on in your search till you can say, These are the remaining corruptions of my heart; these are the sins and follies of my life; this have I neglected, this have I done amiss. And when the account is as complete as you can make it, set yourself in the strength of God to a strenuous reformation, or rather, begin the reformation of every thing that seems amiss as soon as ever you discover it: "Return to the Almighty, and thou shalt be built up; and put iniquity far from thy tabernacle: then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee; thou shalt pay thy vows unto him, and his light shall shine upon thy ways."

10. In the meantime, be waiting for God with the deepest humility, and submit yourselves to the discipline of your heavenly Father, acknowledging his justice, and hoping in his mercy: even when your conscience is least severe in its remonstrances, and discovers nothing more than the common infirmities of God's people; yet still bow yourself down before him, and own, that so many are the evils of your best days, so many the imperfections of your best services, that by them you have deserved all, and more than all that you suffer; deserved not only that your sun should be clouded, but that it should go down, and arise no more, but leave your soul in a state of everlasting darkness. And while the shade continues, be not impatient. Fret not yourself in any wise, but rather, with a holy calmness and gentleness of soul, wait on the Lord. Be willing to stay his time, willing to bear his frown, in humble hope that he will at length return and have compassion on you. He has not utterly forgotten to be gracious, nor resolved that he will be favourable no more. "For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies." It is comparatively but for a small moment that he hides his face from you; but you may humbly hope, that "with great mercies he will gather you," and that "with everlasting kindness he will have mercy on you." These suitable words are not mine, but his; and they wear this, as in the very front of them—That a soul, under the hidings of God's face, may at last be one whom he will gather, and to whom he will extend everlasting favour.

11. But while the darkness continues, go on in the way of your duty. Continue in the use of means and ordinances; read and meditate: pray, yes, and sing the praises of God too, though it may be with a heavy heart. Follow "the footsteps of his flock;" you may perhaps meet the Shepherd of souls in doing it. Place yourself at least in his way. It is possible you may by this means get a kind look from him; and one look, one turn of thought which may happen in a moment, may, as it were, create a heaven in your soul at once. Go to the table of the Lord. If you cannot rejoice, go and mourn there. Go and mourn that Saviour, whom, by your sins, you have pierced: go and lament the breaches of that covenant which you have there so often confirmed. Christ may perhaps make himself known unto you in the breaking of the bread; and you may find, to your surprise, that he hath been near you, when you imagined he was at the greatest distance from you; near you, when you thought you were cast out from his presence. Seek your comfort in such employments as these; and not in the vain amusements of the world, and in the pleasures of sense. I shall never forget that affectionate expression, which I am well assured broke out from an eminently pious heart, then almost ready to break under its sorrows of this kind: "Lord, if I may not enjoy thee, let me enjoy nothing else, but go down mourning after thee to the grave!" I wondered not to hear, that almost as soon as this sentiment had been breathed out before God in prayer, the burden was taken off, and the joy of God's salvation restored.

12. I shall add but one advice more; and that is,

That you renew your application to the blood of Jesus, through whom the reconciliation between God and your soul has been accomplished. “It is he that is our peace, and by his blood it is that we are made nigh.” It is in him, as the beloved of his soul, that God declares he is well pleased; and it is in him that we are made “accepted to the glory of his grace.” Go therefore, O Christian, and apply by faith to a crucified Saviour: go and apply to him as to a merciful high priest, and “pour out thy complaint before him, and show before him thy trouble.” Lay open the distress and anguish of thy soul to him, who once knew what it was to say, (O, astonishing! that he of all others should ever have said it,) “My God, my God, why hast thou forsaken me?” Look up for pity and relief to him, who himself suffered, being not only tempted, but, with regard to sensible manifestations, deserted; that he might thus know how to pity those that are in such a melancholy case, and be ready, as well as able, to succour them. He is “Emmanuel, God with us;” and it is only in and through him, that his Father shines forth upon us with the mildest beams of mercy and love. Let it be, therefore, your immediate care to renew your acquaintance with him. Review the records of his life and death: hear his words: behold his actions: and when you do so, surely you will find a sacred sweetness diffusing itself over your soul. You will be brought into a calm, gentle, silent frame, in which faith and love will operate powerfully, and God may probably cause the still small voice of his comforting Spirit to be heard, till your soul bursts out into a song of praise, and you may be made glad

“according to the days in which you have been afflicted.” In the meantime, such language as the following supplication speaks, may be suitable:—

*An humble SUPPLICATION for one under the hidings  
of God's face.*

Blessed God! “with thee is the fountain of life” and of happiness. I adore thy name, that I have ever tasted of thy streams; that I have ever felt the peculiar pleasure arising from the light of thy countenance, and the shedding abroad of thy love on my soul. But, alas! these delightful seasons are now to me no more; and the remembrance of them engages me to “pour out my soul within me.” I would come, as I have formerly done, and call thee with the same endearment, My Father, and my God: but, alas! I know not how to do it. Guilt and fear arise, and forbid the delightful language. I seek thee, O Lord! but I seek thee in vain. I would pray, but my lips are sealed up. I would read thy word, and all the promises of it are veiled from mine eyes. I frequent those ordinances which have been formerly most nourishing and comfortable to my soul; but, alas! they are only the shadows of ordinances: the substance is gone; the animating spirit is fled, and leaves them now at best but the image of what I once knew them!

But, Lord, hast thou “cast off for ever, and wilt thou be favourable no more?” Hast thou in awful judgment determined, that my soul must be left to a perpetual winter, the sad emblem of eternal darkness! Indeed I deserve it should be so. I ac-



knowledge, O Lord, I deserve to be cast away from thy presence with disdain; to be sunk lower than I am, much lower. I deserve to have "the shadow of death upon mine eyelids," and even to be surrounded with the thick gloom of the infernal prison. But hast thou not raised multitudes, who have deserved like me to be "delivered into chains of darkness," to the visions of thy glory above, where no cloud can ever interpose between thee and their rejoicing spirits? Have mercy upon me, O Lord, have mercy upon me! And though mine iniquities have now justly caused thee to hide thy face from me, yet be thou rather pleased, agreeably to the gracious language of thy word, to "hide thy face from my sins, and to blot out all mine iniquities!" Cheer my heart with the tokens of thy returning favour, and "say unto my soul, I am thy salvation!"

Remember, O Lord God, remember that dreadful day, in which Jesus thy dear Son endured what my sins have deserved! Remember that agony, in which he poured out his soul before thee, and said, "My God, my God, why hast thou forsaken me?" Did he not, O Lord, endure all this, that humble penitents might through him be brought near unto thee, and might behold thee with pleasure, as their Father and their God? Thus do I desire to come unto thee. Blessed Saviour, art thou not appointed "to give unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness?" O wash away my tears, anoint my head with "the oil of gladness, and clothe me with the garments of salvation!"

"O that I knew where I might find thee!" O

that I knew what it is that has engaged thee to depart from me ! I am searching and trying my ways. O that thou wouldst “ search me, and know my heart ; try me, and know my thoughts ; and if there be any wicked way in me,” discover it, “ and lead me in the way everlasting ;” in that way in which I may find rest and peace for my soul, and feel the discoveries of thy love in Christ !

O God, “ who didst command the light to shine out of darkness,” speak but the word, and light shall dart into my soul at once ! “ Open thou my lips, and my mouth shall show forth thy praise,” shall burst out into a cheerful song, which shall display before those whom my present dejections may have discouraged, the pleasures and supports of religion !

Yet, Lord, on the whole, I submit to thy will. If it is thus that my faith must be exercised, by walking in darkness for days, and months, and years to come, how long soever they may seem, how long soever they may be, I will submit. Still will I adore thee, as the God of Israel, and the Saviour, though “ thou art a God that hidest thyself :” still will I trust in the name of the Lord, and stay myself upon my God—trusting in thee though thou slay me, and “ waiting for thee, more than they that watch for the morning ; yea, more than they that watch for the morning.” Peradventure “ in the evening time it may be light.” I know, that thou hast sometimes manifested thy compassions to thy dying servants, and given them, in the lowest ebb of their natural spirits, a full tide of divine glory, thus turning darkness into light before them. So may it please thee to gild the valley of the shadow

of death with the light of thy presence, when I am passing through it, and to stretch forth thy rod and thy staff to comfort me, that my tremblings may cease, and the gloom may echo with songs of praise ! But if it be thy sovereign pleasure, that distress and darkness should still continue to the last motion of my pulse, and the last gasp of my breath, O let it cease with the parting struggle, and bring me to that "light which is sown for the righteous, and to that gladness which is reserved for the upright in heart!" to the unclouded regions of everlasting splendour and joy, where the full anointings of thy Spirit shall be poured out on all thy people, and thou wilt no more hide thy face from any of them !

This, Lord, is thy salvation, for which I am waiting; and whilst I feel the desires of my soul drawn out after it, I will never despair of obtaining it. Continue and increase those desires, and at length satisfy and exceed them all, through the riches of thy grace in Christ Jesus. Amen.

## CHAPTER XXV.

THE CHRISTIAN STRUGGLING UNDER GREAT AND  
HEAVY AFFLICTIONS.

Here it is advised, (1) That afflictions should be expected, Sect. 1. (2) That the righteous hand of God should be acknowledged in them when they come, 2. (3) That they should be borne with patience, 3. (4) That the divine conduct in them should be cordially approved, 4. (5) That thankfulness should be maintained in the midst of trials, 5. (6) That the design of afflictions should be diligently inquired into, and all proper assistance taken in discovering it, 6. (7) That when it is discovered, it should humbly be complied with and answered, 7. A prayer suited to such a case.

1. SINCE “man is born unto trouble, as the sparks fly upward,” and Adam has entailed on all his race the sad inheritance of calamity in their way to death, it will certainly be prudent and necessary, that we should all expect to meet with trials and afflictions; and that you, reader, whoever you are, should be endeavouring to gird on your armour, and put yourself into a posture to encounter those trials which will fall to your lot, as a man and a Christian. Prepare yourself to receive afflictions, and to endure them in a manner agreeable to both those characters. In this view, when you see others under the burden, consider how possible it is, that you may be called out to the very same difficulties, or to others equal to them. Put your soul, as in the place of theirs. Think, how you could endure the load under which they lie; and endeavour at once to comfort them, and

to strengthen your own heart ; or rather pray that God would do it. And observing how liable mortal life is to such sorrows, moderate your expectations from it; raise your thoughts above it; and form your schemes of happiness only for that world, where they cannot be disappointed: in the mean time, blessing God that your prosperity is lengthened out thus far, and ascribing it to his special providence, that you continue so long unwounded, when so many showers of arrows are flying around you, and so many are falling by them, on the right hand and on the left.

2. When at length your turn comes, as it certainly will, from the first hour in which an affliction seizes you, realize to yourself the hand of God in it, and lose not the view of him in any second cause, which may have proved the immediate occasion. Let it be your first care, to “humble yourself under the mighty hand of God, that he may exalt you in due time.” Own that he is just in all that is brought upon you, and that in all these things he punishes you less than your iniquities deserve. Compose yourself to bear his hand with patience; to glorify his name by a submission to his will; and to fall in with the gracious design of this visitation, as well as to wait the issue of it quietly, whatsoever the event may be.

3. Now, “that patience may have its perfect work,” reflect frequently, and deeply, upon your own meanness and sinfulness. Consider how often every mercy has been forfeited, and every judgment deserved. And consider too, how long the patience of God hath borne with you, and how wonderfully

it is still exerted towards you ; and, indeed, not only his patience, but his bounty too. Afflicted as you are, (for I speak to you now as actually under the pressure,) look round and survey your remaining mercies, and be gratefully sensible of them. Make the supposition of their being removed : What if God should stretch out his hand against you, and add poverty to pain, or pain to poverty, or the loss of friends to both ; or the death of surviving friends to that of those whom you are now mourning over ; would not the wound be more grievous ? Adore his goodness, that this is not the case ; and take heed, lest your unthankfulness should provoke him to multiply your sorrows. Consider also the need you have of discipline ; how wholesome it may prove to your soul, and what merciful designs our heavenly Father has in all the corrections he sends upon his children.

4. Nay, I will add, that, in consequence of all these considerations, it may well be expected, not only that you should submit to your afflictions, as what you cannot avoid, but that you should sweetly acquiesce in them, and approve them ; that you should not only justify, but glorify God in sending them ; that you should glorify him with your heart, and with your lips too. Think not praise unsuitable on such an occasion ; nor think that praise alone to be suitable which takes its rise from remaining comforts ; but know that it is your duty not only to be thankful in your afflictions, but to be thankful on account of them.

5. God himself has said, “ In every thing give thanks ; ” and he has taught his servants to say,

“Yea, also we glory in tribulation.” And most certain it is, that to true believers they are instances of divine mercy; for “whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth,” with peculiar and distinguished endearment. View your present afflictions in this light, as chastisements of love; and then let your own heart say, whether love does not demand praise. Think with yourself, It is thus that God is making me conformable to his own Son; it is thus that he is training me up for complete glory. Thus he kills my corruptions; thus he strengthens my graces; thus he is wisely contriving to bring me nearer to himself, and to ripen me for the honours of his heavenly kingdom. It is if need be, that I am in heaviness; and he surely knows what that need is, better than I can pretend to teach him: and knows what peculiar property there is in this affliction, to answer my present necessity, and to do me that peculiar good which he is graciously intending me by it. This “tribulation shall work patience, and patience experience, and experience” a more assured “hope; even a hope which shall not make ashamed, while the love of God is shed abroad in my heart,” and shines through my affliction, like the sun through a gentle descending cloud, darting in light upon the shade, and mingling fruitfulness with weeping.

6. Let it be, then, your earnest care, while you thus look on your affliction, whatever it may be, as coming from the hand of God, to improve it to the purposes for which it was sent. And that you may so improve it, let it be your first concern to know what those purposes are. Summon up all the at-

tention of your soul, to “hear the rod, and him who hath appointed it;” and pray earnestly that you may understand its voice. Examine your life, your words, and your heart; and pray, that God would so guide your inquiries that you may return unto the Lord that smiteth you. To assist you in this, call in the help of pious friends, and particularly of your ministers: *entreat*, not only their prayers, but their advices too, as to the probable design of Providence; and encourage them freely to tell you any thing which occurs to their minds upon this head. And if such an occasion should lead them to touch upon some of the imperfections of your character and conduct, look upon it as a great token of their friendship, and take it not only patiently, but thankfully. It does but ill become a Christian, at any time, to resent reproofs and admonitions; and least of all does it become him, when the rebukes of his heavenly Father are upon him. He ought rather to seek admonitions at such a time as this, and voluntarily offer his wounds to be searched by a faithful and skilful hand.

7. And when, by one means or another, you have got a ray of light to direct you in the meaning and language of such dispensations, take heed that you do not, in any degree, harden yourself against God, and walk contrary to him. Obstinate reluctance to the apprehended design of any providential stroke, is inexpressibly provoking to him. Set yourself, therefore, to an immediate reformation of whatever you discover amiss; and labour to learn the general lessons of greater submission to God’s will, of a more calm indifference to the world, and of a



closer attachment to divine converse, and to the views of an approaching invisible state. And whatever particular proportion or correspondence you may observe, between this or that circumstance in your affliction, and your former transgressions, be especially careful to act according to that more peculiar and express voice of the rod. Then you may perhaps have speedy and remarkable reason to say, that "it hath been good for you that you have been afflicted;" and with a multitude of others, may learn to number the times of your sharpest trials, among the sweetest and the most exalted moments of your life. For this purpose, let prayer be your frequent employment; and let such sentiments as these, if not in the very same terms, be often and affectionately poured out before God.

*An humble ADDRESS to God, under the pressure of heavy Affliction.*

O thou supreme, yet all-righteous and gracious Governor of the whole universe! mean and inconsiderable as this little province of thy spacious empire may appear, thou dost not disregard the earth and its inhabitants; but attendest to its concerns with the most condescending and gracious regards. Thou reignest, and I rejoice in it, as it is indeed matter of universal joy. I believe thy universal providence and care; and I firmly believe thy wise, holy, and kind interposition in every thing which relates to me, and to the circumstances of my abode in this world. I would look through all inferior causes unto thee, whose eyes are upon all thy creatures; to thee, "who

formest the light, and createst darkness; who makest peace, and createst evil;" to thee, Lord, who at thy pleasure canst exchange the one for the other; canst turn the brightest noon into midnight, and the darkest midnight into noon.

O thou wise and merciful Governor of the world! I have often said, "Thy will be done:" and now, thy will is painful to me. But shall I, upon that account, unsay what I have so often said? God forbid! I come rather to lay myself down at thy feet, and to declare my full and free submission to all thy sacred pleasure. O Lord, thou art just and righteous in all! I acknowledge, in thy venerable and awful presence, that I have deserved this, and ten thousand times more. I acknowledge, that "it is of thy mercy that I am not utterly consumed," and that any, the least degree of comfort yet remains. O Lord, I most readily confess, that the sins of one day of my life have merited all these chastisements: and that every day of my life hath been more or less sinful. Smite, therefore, O thou righteous Judge! and I will still adore thee, that instead of the scourge thou hast not given a commission to the sword, to do all the dreadful work of justice, and to pour out my blood in thy presence.

But shall I speak unto thee only as my Judge? O Lord, thou hast taught me a tenderer name; thou condescendest to call thyself my Father, and to speak of correction as the effect of thy love. O welcome, welcome those afflictions, which are the tokens of thy parental affection, the marks of my adoption into thy family! Thou knowest what discipline I need. Thou seest, O Lord, that bundle of folly which

there is in the heart of thy poor, froward, and thoughtless child; and knowest what rods and what strokes are needful to drive it away. I would therefore be in humble subjection to the Father of spirits, who chasteneth me for my profit; “would be in subjection to him, and live.” I would bear thy strokes, not merely because I cannot resist them, but because I love and trust in thee. I would sweetly acquiesce and rest in thy will, as well as stoop to it; and would say, “Good is the word of the Lord.” And I desire, that not only my lips, but my soul may acquiesce. Yea, Lord, I would praise thee, that thou wilt show so much regard to me, as to apply such remedies as these to the diseases of my mind, and art thus kindly careful to train me up for glory. I have no objection against being afflicted—against being afflicted in this particular way. “The cup which my Father puts into my hand, shall I not drink it?” By thine assistance and support I will. Only be pleased, O Lord, to stand by me, and sometimes to grant me a favourable look in the midst of my sufferings! Support my soul, I beseech thee, by the consolations mingled with my tribulations; and I shall glory in those tribulations that are thus allayed! It has been the experience of many, who have reflected on afflicted days with pleasure, and have acknowledged that their comforts have swallowed up their sorrows. And after all that thou hast done, are thy mercies restrained? Is thy hand waxed short? or canst thou not still do the same for me?

If my heart be less tender, less sensible, thou canst cure that disorder, and canst make this affliction the means of curing it. Thus let it be; and at

length, in thine own due time, and in the way which thou shalt choose, work out deliverance for me; and “show me thy marvellous loving-kindness, O thou that savest by thy right hand them that put their trust in thee!” For I well know, that how dark soever this night of affliction seem, if thou sayest, Let there be light, there shall be light. But I would urge nothing before the time thy wisdom and goodness shall appoint. I am much more concerned that my afflictions may be sanctified, than that they may be removed. Number me, O God, among the happy persons whom, while thou chastenest, thou “teachest out of thy law!” Show me, I beseech thee, “wherefore thou contendest with me;” and purify me by the fire which is so painful to me, while I am passing through it! Dost thou not chasten thy children for this very end, that they may be partakers of thy holiness? Thou knowest, O God, it is this my soul is breathing after. I am partaker of thy bounty every day and moment of my life: I am partaker of thy gospel, and I hope, in some measure too, a partaker of the grace of it operating on my heart: O may it operate more and more, that I may largely partake of thy holiness too; that I may come nearer and nearer in the temper of my mind to thee, O blessed God, the supreme model of perfection! Let my soul be as it were melted, though with the intensest heat of the furnace, if I may but thereby be made fit for being delivered into the mould of thy gospel, and bearing thy bright and amiable image!

O Lord, my soul longeth for thee; “it crieth out for the living God!” In thy presence, and under the support of thy love, I can bear any thing; and

am willing to bear it, if I may grow more lovely in thine eyes, and more meet for thy kingdom. The days of my affliction will have an end ; the hour will at length come, when thou wilt wipe away all my tears. “ Though it tarry, I would wait for it.” My foolish heart, in the midst of all its trials, is ready to grow fond of this earth, disappointing and grievous as it is : and graciously, O God, dost thou deal with me, in breaking these bonds that would tie me faster to it. O let my soul be girding itself up, and, as it were, stretching its wings in expectation of that blessed hour, when it shall drop all its sorrows and encumbrances at once, and soar away to expatiate with infinite delight in the regions of liberty, peace, and joy ! Amen.



## CHAPTER XXVI.

### THE CHRISTIAN ASSISTED IN EXAMINING INTO HIS GROWTH IN GRACE.

The examination important, Sect. 1. False marks of growth to be avoided, 2. True marks proposed ; such as, (1) Increasing love to God, 3. (2) Benevolence to men, 4. (3) Candour of disposition, 5. (4) Meekness under injuries, 6. (5) Serenity amidst the uncertainties of life, 7. (6) Humility, 8. Especially as expressed in evangelical exercises of mind towards Christ and the Spirit, 9. (7) Zeal for the divine honour, 10. (8) Habitual and cheerful willingness to exchange worlds, whenever God shall appoint it, 11. Conclusion, 12. The Christian breathing after growth in grace.

1. IF by divine grace you have been “ born again, not of corruptible seed, but of incorruptible,” even

“by that word of God, which liveth and abideth for ever,” not only in the world and the church, but in particular souls in which it is sown; you will, “as new-born babes, desire the sincere milk of the word, that you may grow thereby.” And though, in the most advanced state of religion on earth, we are but infants in comparison of what we hope to be, when, in the heavenly world, we arrive “unto a perfect man, unto the measure of the stature of the fulness of Christ;” yet as we have some exercise of a sanctified reason, we shall be solicitous that we may be growing and thriving infants. And you, my reader, “if so be you have tasted that the Lord is gracious,” will, I doubt not, feel this solicitude. I would, therefore, endeavour to assist you in making the inquiry, whether religion be on the advance in your soul. And here I shall warn you against some false marks of growth; and then shall endeavour to lay down others on which you may depend as more solid. —In this view I would observe, that you are not to measure your growth in grace only or chiefly by your advances in knowledge, or in zeal, or any other passionate impression of the mind; no, nor by the fervour of devotion alone; but by the habitual determination of the will for God, and by your prevailing disposition to obey his commands, to submit to his disposals, and to subserve his schemes in the world.

2. It must be allowed, that knowledge and affection in religion are indeed desirable. Without some degree of the former, religion cannot be rational: and it is very reasonable to believe, that without some degree of the latter, it cannot be sincere, in creatures whose natures are constituted like ours. Yet there

may be a great deal of speculative knowledge, and a great deal of rapturous affection, where there is no true religion at all; and therefore much more, where there is no advanced state in it. The exercise of our rational faculties, upon the evidences of divine revelation, and upon the declaration of it, as contained in Scripture, may furnish a very wicked man with a well-digested body of orthodox divinity in his head, when not one single doctrine of it has ever reached his heart. An eloquent description of the sufferings of Christ, of the solemnities of judgment, of the joys of the blessed, and the miseries of the damned, might move the breast, even of a man who did not firmly believe them; as we often find ourselves strongly moved by well-wrought narrations, or discourses, which at the same time we know to have their foundation in fiction. Natural constitution, or such accidental causes as are some of them too low to be here mentioned, may supply the eyes with a flood of tears, which may discharge itself plentifully upon almost any occasion that shall first arise. And a proud impatience of contradiction, directly opposite as it is to the gentle spirit of Christianity, may make a man's blood boil, when he hears the notions he has entertained, and especially those which he has openly and vigorously espoused, disputed and opposed. This may possibly lead him, in terms of strong indignation, to pour out his zeal and his rage before God, in a fond conceit, that, as the God of truth, he is the patron of those favourite doctrines, by whose fair appearances perhaps he himself is misled.—And if these speculative refinements, or these affectionate sallies of the mind, be consistent with a

total absence of true religion, they are much more apparently consistent with a very low state of it. I would desire to lead you, my friend, into sublimer notions and juster marks; and refer you to other practical writers, and above all, to the Book of God, to prove how material they are. I would therefore entreat you to bring your own heart to answer, as in the presence of God, to such inquiries as these:—

3. Do you find divine love, on the whole, advancing in your soul? Do you feel yourself more and more sensible of the presence of God; and does that sense grow more delightful to you, than it formerly was? Can you, even when your natural spirits are weak and low, and you are not in any frame for the ardours and ecstasies of devotion, nevertheless find a pleasing rest, a calm repose of heart, in the thought that God is near you, and that he sees the secret sentiments of your soul; while you are, as it were, labouring up the hill, and casting a longing eye towards him, though you cannot say you enjoy any sensible communications from him? Is it agreeable to you to open your heart to his inspection and regard, to present it to him laid bare of every disguise, and to say with David, “Thou, Lord, knowest thy servant?” Do you find a growing esteem and approbation of that sacred law of God, which is the transcript of his moral perfections? Do you inwardly esteem all his precepts concerning all things to be right? Do you discern not only the necessity, but the reasonableness, the beauty, the pleasure of obedience; and feel a growing scorn and contempt of those things which may be offered as the price of your innocence, and would tempt you to sacrifice or



to hazard your interest in the divine favour and friendship? Do you find an ingenuous desire to please God; not only because he is so powerful, and has so many good and so many evil things entirely at his command, but from a veneration of his most amiable nature and character: and do you find your heart habitually reconciled to a most humble subjection, both to his commanding and to his disposing will? Do you perceive, that your own will is now more ready and disposed, in every circumstance, to bear the yoke, and to submit to the divine determination, whatever he appoints to be borne or forborne? Can you in patience possess your soul? Can you maintain a more steady calmness and serenity, when God is striking at your dearest enjoyments in this world, and acting most directly contrary to your present interests, to your natural passions and desires? If you can, it is a most certain and noble sign that grace is grown up in you to a very vigorous state.

4. Examine also what affections you find in your heart towards those who are about you, and towards the rest of mankind in general.—Do you find your heart overflow with undissembled and unrestrained benevolence? Are you more sensible than you once were, of those many endearing bonds which unite all men, and especially all Christians, into one community; which make them brethren and fellow-citizens? Do all the unfriendly passions die and wither in your soul, while the kind social affections grow and strengthen? And though self-love was never the reigning passion since you became a true Christian, yet, as some remainders of it are still too ready to work inwardly, and to show themselves, especially

as sudden occasions arise, do you perceive that you get ground of them? Do you think of yourself only as one of a great number, whose particular interests and concerns are of little importance when compared with those of the community, and ought by all means, on all occasions, to be sacrificed to them?

5. Reflect especially on the temper of your mind towards those whom an unsanctified heart might be ready to imagine it had some just excuse for excepting out of the list of those it loves, and towards whom you are ready to feel a secret aversion, or at least an alienation from them.—How does your mind stand affected towards those who differ from you in their religious sentiments and practices? I do not say that Christian charity will require you to think every error harmless. It argues no want of love to a friend in some cases, to fear lest his disorder should prove more fatal than he seems to imagine; nay, sometimes the very tenderness of friendship may increase that apprehension: but to hate persons because we think they are mistaken, and to aggravate every difference in judgment or practice into a fatal and damnable error, that destroys all Christian communion and love, is a symptom generally much worse than the evil it condemns. Do you love the image of Christ in a person who thinks himself obliged, in conscience, to profess and worship in a manner different from yourself? Nay, farther, can you love and honour that which is truly amiable and excellent in those in whom much is defective; in those in whom there is a mixture of bigotry and narrowness of spirit, which may lead them perhaps to slight, or even to censure you? Can you love them, as the disciples

and servants of Christ, who, through a mistaken zeal, may be ready to "cast out your name as evil," and to warn others against you as a dangerous person? This is none of the least triumphs of charity, nor any despicable evidence of an advance in religion.

6. And, on this head, reflect farther, how can you bear injuries?—There is a certain hardness of soul in this respect, which argues a confirmed state in piety and virtue. Does every thing of this kind hurry and ruffle you, so as to put you on contrivances, how you may recompense, or at least how you may disgrace and expose him who has done you the wrong? Or can you stand the shock calmly, and easily divert your mind to other objects, only (when you recollect these things) pitying and praying for those who, with the worst tempers and views, are assaulting you? This is a Christ-like temper indeed, and he will own it as such; will own you as one of his soldiers, as one of his heroes; especially if it rises so far, as, instead of being overcome of evil, to "overcome evil with good." Watch over your spirit and over your tongue, when injuries are offered; and see whether you be ready to meditate upon them, to aggravate them to yourself, to complain of them to others, and to lay on all the load of blame that you in justice can; or, whether you be ready to put the kindest construction upon the offence, to excuse it as far as reason will allow, and (where, after all, it will wear a black and odious aspect) to forgive it, heartily to forgive it, and that even before any submission is made, or pardon asked; and in token of the sincerity of that forgiveness, to be contriving what can be done, by some benefit or other towards the injurious person, to teach him a better temper.

7. Examine farther, with regard to the other evils and calamities of life, and even with regard to its uncertainties, how you can bear them.—Do you find your soul is, in this respect, gathering strength? Have you fewer foreboding fears and disquieting alarms, than you once had, as to what may happen in life? Can you trust the wisdom and goodness of God, to order your affairs for you, with more complacency and cheerfulness than formerly? Do you find you are able to unite your thoughts more in surveying present circumstances, that you may collect immediate duty from them, though you know not what God will next appoint or call you to? And when you feel the smart of affliction, do you make a less matter of it? Can you transfer your heart more easily to heavenly and divine objects, without an anxious solicitude, whether this or that burden be removed, so it may but be sanctified to promote your communion with God, and your ripeness for glory?

8. Examine also, whether you advance in humility.—This is a silent but most excellent grace; and they who are most eminent in it, are dearest to God, and most fit for the communications of his presence to them. Do you then feel your mind more emptied of proud and haughty imaginations? Not prone so much to look back upon past services which it has performed, as forward to those which are yet before you, and inward upon the remaining imperfections of your heart? Do you more tenderly observe your daily slips and miscarriages, and find yourself disposed to mourn over those things before the Lord, that once passed with you as slight matters; though, when you come to survey them as in the

presence of God, you find they were not wholly involuntary, or free from guilt? Do you feel in your breast a deeper apprehension of the infinite Majesty of the blessed God, and of the glory of his natural and moral perfections; so as, in consequence of these views, to perceive yourself, as it were, annihilated in his presence, and shrink into "less than nothing, and vanity?" If this be your temper, God will look upon you with peculiar favour, and will visit you more and more with the distinguishing blessings of his grace.

9. But there is another great branch and effect of Christian humility, which it would be an unpardonable negligence to omit. Let me therefore farther inquire: Are you more frequently renewing your application, your sincere, steady, determinate application, to the righteousness and blood of Christ, as being sensible how unworthy you are to appear before God, otherwise than in him? And do the remaining corruptions of your heart humble you before him, though the disorders of your life are, in a great measure, cured? Are you more earnest to obtain the quickening influences of the Holy Spirit? and have you such a sense of your own weakness, as to engage you to depend, in all the duties you perform, upon the communications of his grace to help your infirmities? Can you, at the close of your most religious, exemplary, and useful days, blush before God for the deficiencies of them, while others perhaps may be ready to admire and extol your conduct? And while you give the glory of all that has been right to him, from whom the strength and grace has been derived, are you coming to the blood of

sprinkling, to free you from the guilt which mingles itself even with the best of your services? Do you learn to receive the bounties of Providence, not only with thankfulness as coming from God, but with a mixture of shame and confusion too, under a consciousness that you do not deserve them, and are continually forfeiting them? And do you justify Providence in your afflictions and disappointments, even while many are flourishing around you in the full bloom of prosperity, whose offences have been more visible at least, and more notorious than yours?

10. Do you also advance in zeal and activity for the service of God, and the happiness of mankind? Does your love show itself solid and sincere, by a continual flow of good works from it? Can you view the sorrows of others with tender compassion, and with projects and contrivances what you may do to relieve them? Do you feel in your breast, that you are more frequently "devising liberal things," and ready to waive your own advantage or pleasure that you may accomplish them? Do you find your imagination teeming, as it were, with conceptions and schemes for the advancement of the cause and interest of Christ in the world, for the propagation of his gospel, and for the happiness of your fellow-creatures? And do you not only pray, but act for it; act in such a manner, as to show that you pray in earnest, and feel a readiness to do what little you can in this cause, even though others, who might, if they pleased, very conveniently do a vast deal more, will do nothing?

11. And, not to enlarge upon this copious head, reflect once more, how your affections stand with

regard to this world and another.—Are you more deeply and practically convinced of the vanity of these “things which are seen,” and “are temporal?” Do you perceive your expectations from them, and your attachments to them, to diminish? You are willing to stay in this world as long as your Father pleases; and it is right and well: but do you find your bonds so loosened to it, that you are willing, heartily willing, to leave it at the shortest warning; so that if God should see fit to summon you away on a sudden, though it should be in the midst of your enjoyments, pursuits, expectations, and hopes, you would cordially consent to that remove, without saying, “Lord, let me stay a little longer, to enjoy this or that agreeable entertainment, to finish this or that scheme?” Can you think, with an habitual calmness and hearty approbation, if such be the divine pleasure, of waking no more when you lie down on your bed, of returning home no more when you go out of your house? And yet, on the other hand, how great soever the burdens of life are, do you find a willingness to bear them, in submission to the will of your heavenly Father, though it should be to many future years; and though they should be years of far greater affliction than you have ever yet seen? Can you say calmly and steadily, if not with such overflowings of tender affections as you could desire, “Behold thy servant, thy child, is in thine hand, do with me as seemeth good in thy sight!” My will is melted into thine; to be lifted up or laid down, to be carried out or brought in, to be here or there, in this or that circumstance, just as thou pleasest, and as shall best suit with thy great extensive plan, which

it is impossible that I, or all the angels in heaven, should mend?

12. These, if I understand matters aright, are some of the most substantial evidences of growth and establishment in religion. Search after them: bless God for them, so far as you discover them in yourself; and study to advance in them daily, under the influences of divine grace, to which I heartily recommend you, and to which I entreat you frequently to recommend yourself.

*The Christian breathing earnestly after growth in Grace.*

O thou ever-blessed Fountain of natural and spiritual life! I thank thee that I live, and know the exercises and pleasures of a religious life. I bless thee, that thou hast infused into me thine own vital breath, though I was once "dead in trespasses and sins;" so that I am become, in a sense peculiar to thine own children, a living soul. But it is my earnest desire, that I may not only live but grow; "grow in grace, and in the knowledge of my Lord and Saviour Jesus Christ," upon an acquaintance with whom my progress in it so evidently depends. In this view, I humbly entreat thee, that thou wilt form my mind to right notions in religion, that I may not judge of grace by any wrong conceptions of it, nor measure my advances in it by those things which are merely the effects of nature, and probably its corrupt effects.

May I be seeking after an increase of divine love to thee, my God and Father in Christ, of unreserved



resignation to thy wise and holy will, and of extensive benevolence to my fellow-creatures! May I grow in patience and fortitude of soul, in humility and zeal, in spirituality and a heavenly disposition of mind, and in a concern, "that, whether present or absent, I may be accepted of the Lord," that whether I live or die, it may be for his glory! In a word, as thou knowest I hunger and thirst after righteousness, make me whatever thou wouldst delight to see me. Draw on my soul, by the gentle influences of thy gracious Spirit, every trace and every feature which thine eye, O heavenly Father, may survey with pleasure, and which thou mayest acknowledge as thine own image.

I am sensible, O Lord, I have not as yet attained; yea, my soul is utterly confounded to think, how far I am from being already perfect: but this one thing (after the great example of thine apostle, and the much greater of his Lord) I would endeavour to do; "forgetting the things which are behind, I would press forward to those which are before." O that thou wouldst feed my soul by thy word and Spirit! Having been, as I humbly hope and trust, regenerated by it, "being born again, not of corruptible seed, but of incorruptible, even by thy word which liveth and abideth for ever," as a "new-born babe I desire the sincere milk of the word, that I may grow thereby." And may my profiting appear unto all men, till at length I come "unto a perfect man, unto the measure of the stature of the fulness of Christ;" and after having enjoyed the pleasures of those that flourish eminently in thy courts below, be fixed in the paradise above! I ask and hope it

through Him, “of whose fulness we have all received, even grace for grace.” “To him be glory, both now and for ever! Amen.”



## CHAPTER XXVII.

THE ADVANCED CHRISTIAN REMINDED OF THE MERCIES OF GOD, AND EXHORTED TO THE EXERCISES OF HABITUAL LOVE TO HIM, AND JOY IN HIM.

A holy joy in God, our privilege as well as our duty, Sect. 1. The Christian invited to the exercise of it, 2. (1) By the representation of temporal mercies, 3. (2) By the consideration of spiritual favours, 4. (3) By the views of eternal happiness, 5. And, (4) Of the mercies of God to others, the living and the dead, 6. The chapter closes with an exhortation to this heavenly exercise, 7. and with an example of the genuine workings of this grateful joy in God.

1. I WOULD now suppose my reader to find, on an examination of his spiritual state, that he is growing in grace. And if you desire that this growth may at once be acknowledged and promoted, let me call your soul to that more affectionate exercise of love to God, and joy in him, which suits, and strengthens, and exalts the character of the advanced Christian; and which I beseech you to regard, not only as your privilege, but as your duty too. Love is the most sublime, generous principle of all true and acceptable obedience; and with love, when so wisely and happily fixed, when so certainly returned,

joy, proportionable joy, must naturally be connected. It may justly grieve a man that enters into the spirit of Christianity, to see how low a life the generality even of sincere Christians commonly live in this respect. “ Rejoice then in the Lord, ye righteous, and give thanks at the remembrance of his holiness,” and of all those other perfections and glories, which are included in that majestic, that wonderful, that delightful name, ‘The Lord thy God! Spend not your sacred moments merely in confession, or in petition, though each must have their daily share; but give a part, a considerable part, to the celestial and angelic work of praise. Yea, labour to carry about with you continually a heart overflowing with such sentiments, warmed and inflamed with such affections.

2. Are there not continually rays enough diffused from the great Father of light and love, to enkindle it in our bosom? Come, my Christian friend and brother, come and survey with me the goodness of our heavenly Father. And O that he would give me such a sense of it, that I might represent it in a suitable manner; that while I am musing, the fire may burn in my own heart, and be communicated to yours! And O that it might pass with the lines I write, from soul to soul; awakening in the breast of every Christian that reads them, sentiments more worthy of the children of God, and the heirs of glory; who are to spend an eternity in those sacred exercises to which I am now endeavouring to excite you!

3. Have you not reason to adopt the words of David, and say, “ How many are thy gracious thoughts unto me, O Lord! how great is the sum

of them ! When I would count them, they are more in number than the sand." You indeed know where to begin the survey ; for the favours of God to you began with your being. Commemorate it, therefore, with a grateful heart, that the eyes which saw your substance, being yet imperfect, beheld you with a friendly care when you were made in secret, and have watched over you ever since ; and that the hand which drew the plan of your members, " when as yet there was none of them," not only fashioned them at first, but from that time has been concerned in keeping all your bones, so that " not one of them is broken ;" and that, indeed, it is to this you owe it, that you live. Look back upon the path you have trod, from the day that God brought you out of the womb, and say, whether you do not, as it were, see all the road thick-set with the marks and memorials of the divine goodness. Recollect the places where you have lived, and the persons with whom you have most intimately conversed ; and call to mind the mercies you have received in those places, and from those persons, as the instruments of the divine care and goodness. Recollect the difficulties and dangers with which you have been surrounded ; and reflect attentively on what God hath done to defend you from them, or to carry you through them. Think how often there has been but a step between you and death ; and how suddenly God hath sometimes interposed to set you in safety, even before you apprehended your danger. Think of those chambers of illness in which you have been confined, and from whence perhaps you once thought you should go forth no more ; but said, with Hezekiah, in the cut-

ting off of your days, "I shall go to the gates of the grave: I am deprived of the residue of my years." God has, it may be, since that time, added many years to your life; and you know not how many may be in reserve, or how much usefulness and happiness may attend each. Survey your circumstances in relative life; how many kind friends are surrounding you daily, and studying how they may contribute to your comfort. Reflect on these remarkable circumstances in Providence, which occasioned the knitting of some bonds of this kind, which next to those which join your soul to God, you number among the happiest. And forget not in how many instances, when these dear lives have been threatened, lives perhaps more sensibly dear than your own, God has given them back from the borders of the grave, and so added new endearments arising from that tender circumstance, to all your after-converse with them. Nor forget in how gracious a manner he hath supported some others in their last moments, and enabled them to leave behind a sweet odour of piety, which hath embalmed their memories, revived you when ready to faint under the sorrows of the first separation, and, on the whole, made even the recollection of their death delightful.

4. But it is more than time that I lead on your thoughts to the many spiritual mercies which God hath bestowed upon you. Look back, as it were, to "the rock from whence you were hewn, and to the hole of the pit from whence you were digged." Reflect seriously on the state wherein divine grace found you: under how much guilt; under how much pollution! in what danger, in what ruin! Think

what was, and O think with yet deeper reflection, what would have been the case! The eye of God, which penetrates into eternity, saw what your mind, amused with the trifles of the present time, and sensual gratification, was utterly ignorant and regardless of: it saw you on the borders of eternity, and pitied you; saw that you would in a little time have been such a helpless, wretched creature, as the sinner that is just now dead, and has, to his infinite surprise and everlasting terror, met his unexpected doom, and would, like him, stand thunderstruck in astonishment and despair. This God saw, and he pitied you; and being merciful to you, he provided, in the counsels of his eternal love and grace, a Redeemer for you, and purchased you to himself with the blood of his Son: a price which, if you will pause upon it, and think seriously what it was, must surely affect you to such a degree, as to make you fall down before God in wonder and shame, to think that it should ever have been given for you. To accomplish these blessed purposes, he sent his grace into your heart; so that though you were once darkness, "you are now light in the Lord." He made that happy change which you now feel in your soul, and by his Holy Spirit, which is given to you, he sheds abroad that principle of love, which is enkindled by this review, and now flames with greater ardour than before. Thus far he hath supported you in your Christian course; and having obtained help from him, it is that you continue even to this day. He hath not only blessed you, but made you a blessing: and though you have not been so useful, as that holy generosity of heart which he has excited,

would have engaged you to desire, yet some good you have done in the station in which he has fixed you. Some of your brethren of mankind have been relieved—perhaps, too, some thoughtless creature reclaimed to virtue and happiness, by his blessing on your endeavours. Some in the way to heaven, are praising God for you; and some perhaps already there, are longing for your arrival, that they may thank you in nobler and more expressive forms for benefits, the importance of which they now sufficiently understand, though while here they could never conceive it.

5. Christian, look round on the numberless blessings of one kind, and of another, with which you are already encompassed; and advance your prospect still farther, to what faith yet discovers within the veil. Think of those now unknown transports with which thou shalt drop every burden in the grave, and thine immortal spirit shall mount, light and joyful, holy and happy, to God, its original, its support, and its hope; to God, the source of being, of holiness, and of pleasure; to Jesus, through whom all these blessings are derived to thee, and who will appoint thee a throne near to his own, to be for ever the spectator and partaker of his glory. Think of the rapture with which thou shalt attend his triumph in the resurrection day, and receive this poor mouldering corruptible body, transformed into his glorious image; and then think, “These hopes are not mine alone, but the hopes of thousands and millions. Multitudes, whom I number among the dearest of my friends upon earth, are rejoicing with me in these apprehensions and views; and God gives me some-

times to see the smiles on their cheeks, the sweet humble hope that sparkles in their eyes, and shines through the tears of tender gratitude; and to hear that little of their inward complacency and joy which language can express. Yea, and multitudes more, who were once equally dear to me with these, though I have laid them in the grave, and wept over their dust, are living to God, living in the possession of inconceivable delights, and drinking large draughts of the water of life, which flows in perpetual streams at his right hand."

6. O Christian! thou art still intimately united and allied to them. Death cannot break a friendship thus cemented, and it ought not to render thee insensible of the happiness of those friends, for whose memory thou retainest so just an honour. They live to God, as his servants; they serve him, and see his face; and they make but a small part of that glorious assembly. Millions, equally worthy of thine esteem and affection with themselves, inhabit those blissful regions. And wilt thou not rejoice in their joy? And wilt thou not adore that everlasting spring of holiness and happiness, from whence each of these streams is derived? Yea, I will add, while the blessed angels are so kindly regarding us; while they are ministering to thee, O Christian! and bearing thee in their arms, as an heir of salvation, wilt thou not rejoice in their felicity too? And wilt thou not adore that God, who gives them all the superior glory of their more exalted nature, and gives them a heaven, which fills them with blessedness, even while they seem to withdraw from it, that they may attend on thee?



7. This, and infinitely more than this, the blessed God is, and was, and shall ever be. The felicities of the blessed spirits that surround his throne, and thy felicities, O Christian! are immortal. These heavenly luminaries shall glow with an undecaying flame, and thou shalt shine and burn among them, when the sun and the stars are gone out. Still shall the unchanging Father of lights pour forth his beams upon them; and the lustre they reflect from him, and their happiness in him, shall be everlasting, shall be ever growing! Bow down, O thou child of God, thou heir of glory! bow down, and let all that is within thee unite in one act of grateful love; and let all that is around thee, all that is before thee in the prospects of an unbounded eternity, concur to elevate and transport thy soul; that thou mayest, as far as possible, begin the work and blessedness of heaven, in falling down before the God of it, in opening thy heart to his gracious influences, and in breathing out before him that incense of praise, which these warm beams of his presence and love have so great a tendency to produce, and to ennoble with a fragrancy resembling that of his paradise above!

*The grateful Soul rejoicing in the blessings of Providence and Grace, and pouring out itself before God in vigorous and affectionate exercises of love and praise.*

O my God, it is enough! I have mused, and the fire burneth. But O, in what language shall the flame break forth! What can I say but this, that my heart admires thee, and adores thee, and

loves thee? My little vessel is as full as it can hold; and I would pour out all that fulness before thee, that it may grow capable of receiving more and more. Thou art my hope and my help; “my glory, and the lifter up of my head.” My heart rejoiceth in thy salvation; and when I set myself under the influences of thy good Spirit, to converse with thee, a thousand delightful thoughts spring up at once; a thousand sources of pleasure are unsealed, and flow in upon my soul with such refreshment and joy, that they seem to crowd into every moment the happiness of days, and weeks, and months.

I bless thee, O God! for this soul of mine, which thou hast created; which thou hast taught to say, and I hope to the happiest purpose, “Where is God my Maker?” I bless thee for the knowledge with which thou hast adorned it. I bless thee for that grace with which, I trust, I may (not without humble wonder) say, thou hast sanctified it; though, alas! the celestial plant is fixed in too barren a soil, and does not flourish to the degree I could wish.

I bless thee also for that body which thou hast given me, and which thou preservest as yet in its strength and vigour; not only capable of relishing the entertainments which thou providest for its various senses, but (which I esteem far more valuable than any of them for its own sake) capable of acting with some vivacity in thy service. I bless thee for that ease and freedom with which these limbs of mine move themselves, and obey the dictates of my spirit, I hope, as guided by thine. I bless thee, that “the keepers of the house do not yet tremble, nor the strong men bow themselves; that they that look out

of the windows are not yet darkened, nor the daughters of music brought low." I bless thee, O God of my life, that "the silver cords are not yet loosed, nor the golden bowl broken:" for it is thy hand that braces all my nerves, and thine infinite skill that prepares those spirits which flow in so freely, and when exhausted, recruit so soon and so plentifully.

I praise thee for that royal bounty with which thou providest for the daily support of mankind in general, and for mine in particular; for the various table which thou spreadest before me, and for the overflowing cup which thou puttest into my hands. I bless thee, that these bounties of thy providence do not serve, as it were, to upbraid a disabled appetite, and are not like messes of meat set before the dead. I bless thee too, that I eat not my morsel alone, but share it with so many agreeable friends, who add the relish of a social life to that of the animal, at our seasons of common repast. I thank thee for so many dear relatives at home, for so many kind friends abroad, who are capable of serving me in various instances, and disposed to make an obliging use of that capacity.

Nor would I forget to acknowledge thy favour in rendering me capable of serving others, and giving me in any instances to know, how much more blessed it is to give than to receive. I thank thee for a heart which feels the sorrows of the necessitous, and a mind which can make it my early care and refreshment to contrive, according to my little ability, for their relief: for "this also cometh forth from thee, O Lord," the great Author of every benevolent inclination, of every prudent scheme, of every successful

attempt to spread happiness around us, or in any instance to lessen distress.

And surely, O Lord, if I thus acknowledge the pleasures of sympathy with the afflicted, much more must I bless thee for those of sympathy with the happy; with those that are completely blessed. I adore thee for the streams that water paradise, and maintain it in ever-flourishing, ever-growing delight. I praise thee for the rest, the joy, the transport, thou art giving to many that were once dear to me on earth; whose sorrows it was my labour to sooth, and whose joys, especially in thee, it was the delight of my heart to promote. I praise thee for the blessedness of every saint, and of every angel, that surrounds thy throne above; and I praise thee with accents of distinguished pleasure, for that reviving hope which thou hast implanted in my bosom, that I shall ere long know, by clear sight, and by everlasting experience, what that felicity of theirs is, which I now only discover at a distance, through the comparatively obscure glass of faith. Even now, through thy grace, do I feel myself borne forward by thy supporting arm, to those regions of blessedness. Even now am I waiting for thy salvation, with that ardent desire on the one hand, which its sublime greatness cannot but inspire into the believing soul, and that calm resignation on the other, which the immutability of thy promise establishes.

And now, O my God, what shall I say unto thee? What, but that I love thee above all the powers of language to express! That I love thee for what thou art to thy creatures, who are, in their various forms, every moment deriving being, knowledge, and

happiness from thee, in numbers and degrees far beyond what my narrow imagination can conceive. But O, I adore and love thee yet far more, for what thou art in thyself; for those stores of perfection which creation has not diminished, and which can never be exhausted by all the effects of it which thou impartest to thy creatures; that infinite perfection, which makes thee thine own happiness, thine own end; amiable, infinitely amiable, and venerable, were all derived excellence and happiness forgot!

O thou first, thou greatest, thou fairest of all objects! Thou only great, thou only fair, possess all my soul! and surely thou dost possess it. While I thus feel thy sacred Spirit breathing on my heart, and exciting these fervours of love to thee, I cannot doubt it any more, than I can doubt the reality of this animal life, while I exert the actings of it, and feel its sensations. Surely, if ever I knew the appetite of hunger, my soul hungers after righteousness, and longs for a greater conformity to thy blessed nature and holy will. If ever my palate felt thirst, "my soul thirsteth for God, even for the living God," and panteth for the more abundant communication of his favour. If ever this body, when wearied with labours or journeys, knew what it was to wish for the refreshment of my bed, and rejoice to rest there, my soul, with sweet acquiescence, rests upon thy gracious bosom, O my heavenly Father! and returns to its repose in the embraces of its God, who hath dealt so bountifully with it. And if ever I saw the face of a beloved friend with complacency and joy, I rejoice in beholding thy face; O Lord, and in calling thee my Father in Christ. Such thou art, and such thou wilt be, for time and for

eternity. What have I more to do, but to commit myself to thee for both? Leaving it to thee to choose my inheritance, and to order my affairs for me, while all my business is to serve thee, and all my delight to praise thee. "My soul follows hard after God, because his right hand upholds me." Let it still bear me up, and I shall press on towards thee, till all my desires be accomplished in the eternal enjoyment of thee! Amen.



## CHAPTER XXVIII.

### THE ESTABLISHED CHRISTIAN URGED TO EXERT HIMSELF FOR PURPOSES OF USEFULNESS.

A sincere love to God will express itself, not only in devotion, but in benevolence to men, Sect. 1, 2. This is the command of God, 3. The true Christian feels his soul wrought to a holy conformity to it, 4. And therefore will desire instruction on this head, 5. Accordingly directions are given for the improvement of various talents. Particularly, (1) Genius and Learning, 6. (2) Power, 7. (3) Domestic authority, 8. (4) Esteem, 9. (5) Riches, 10. Several good ways of employing them hinted at, 11. Prudence in expense urged, for the support of charity, 12, 13. Divine direction in this respect to be sought, 14. The Christian breathing after more extensive usefulness.

1. SUCH as I have described in the former chapter, I trust, are and will be the frequent exercises of your soul before God. Thus will your love and gratitude breathe itself forth in the divine Presence, and will, through Jesus, the great Mediator, come up before it as incense, and yield an acceptable sa-

your. But then, you must remember, this will not be the only effect of that love to God, which I have supposed so warm in your heart. If it be sincere, it will not spend itself in words alone; but will discover itself in actions, and will produce, as its genuine fruit, an unfeigned love to your fellow-creatures, and an unwearied desire and labour to do them good continually.

2. Has the great Father of mercies, will you say, looked upon me with so gracious an eye; has he not only forgiven me ten thousand offences, but enriched me with such a variety of benefits? O what shall I render to him for them all! Instruct me, O ye oracles of eternal truth! Instruct me, ye elder brethren in the family of my heavenly Father! Instruct me, above all, O thou Spirit of wisdom and of love, what I may be able to do, to express my love to the great eternal Fountain of love, and to approve my fidelity to Him, who has already done so much to engage it, and who will take so much pleasure in owning and rewarding it!

3. This, O Christian, is the command which we have heard from the beginning, and it will ever continue in unimpaired force, that he who loveth God should love his brother also; and should express that love, not in word and in profession alone, but in deed and in truth. You are to love your neighbour as yourself; to love the whole creation of God; and, so far as your influence can extend, must endeavour to make it happy.

4. Yes, you will say, and I do love it. I feel the golden chain of divine love encircling us all, and binding us close to each other, joining us in one

body, and diffusing, as it were, one soul through all. May happiness, true and sublime, perpetual and ever-growing happiness, reign through the whole world of God's rational and obedient creatures in heaven and on earth! and may every revolted creature, that is capable of being recovered and restored, be made obedient! Yea, may the necessary punishment of those who are irrecoverable, be overruled by infinite wisdom and love to the good of the whole!

5. These are right sentiments; and if they are indeed the sentiments of your heart, O reader, and not an empty form of vain words, they will be attended with a serious concern to act in subordination to this great scheme of divine Providence, according to your abilities, in their utmost extent. And to this purpose, they will put you on surveying the peculiar circumstances of your life and being; that you may discover what opportunities of usefulness they now afford, and how those opportunities and capacities may be improved. Enter therefore into such a survey; not that you may pride yourself in the distinction of divine providence or grace towards you, or having received, may "glory as if you had not received;" but that you may deal faithfully with the great Proprietor, whose steward you are, and by whom you are intrusted with every talent which, with respect to any claim from your fellow-creatures, you may call your own. And here, "having gifts differing according to the grace that is given to us," let us hold the balance with an impartial hand, that so we may determine what it is that God requires of us; which is nothing less, than doing the most we can invent, contrive, and effect, for the general good.



But O, how seldom is this estimate faithfully made ! and how much does the world around us, and how much do our own souls suffer for want of that fidelity !

6. Hath God given you genius and learning? It was not that you might amuse or deck yourself with it, and kindle a blaze which should only serve to attract and dazzle the eyes of men. It was intended to be the means of leading both yourself and them to the Father of lights. And it will be your duty, according to the peculiar turn of that genius and capacity, either to endeavour to improve and adorn human life, or, by a more direct application of it to divine subjects, to plead the cause of religion, to defend its truths, to enforce and recommend its practice, to deter men from courses which would be dishonourable to God and fatal to themselves, and to try the utmost efforts of all the solemnity and tenderness with which you can clothe your addresses, to lead them into the paths of virtue and happiness.

7. Has God invested you with power, whether it be in a larger or smaller society? Remember that this power was given you, that God might be honoured, and those placed under your government, whether domestic or public, might be made happy. Be concerned, therefore, that whether you be intrusted with the rod, or the sword, it may not be borne in vain. Are you a magistrate? Have you any share in the great and tremendous charge of enacting laws? Reverence the authority of the supreme Legislator, the great Guardian of society: promote none, consent to none, which you do not in your own conscience esteem, in present circumstances, an intimation of his will, and in the estab-

lishment of which you do not firmly believe you shall be his minister for good. Have you the charge of executing laws? Put life into them by a vigorous and strenuous execution, according to the nature of the particular office you bear. Retain not an empty name of authority. Permit not yourself, as it were, to fall asleep on the tribunal. Be active, be wakeful, be observant of what passes around you. Protect the upright and the innocent. Break in pieces the power of the oppressor. Unveil every dishonest heart. Disgrace, as well as defeat the wretch, that makes his distinguished abilities the disguise or protection of the wickedness which he ought rather to endeavour to expose, and to drive out of the world with abhorrence.

8. Are you placed only at the head of a private family? Rule it for God. Administer the concerns of that little kingdom with the same views, and on the same principles, which I have been inculcating on the powerful and the great; if by an unexpected accident any of them should suffer their eye to glance upon the passage above. Your children and servants are your natural subjects. Let good order be established among them, and keep them under a regular discipline. Let them be instructed in the principles of religion, that they may know how reasonable such a discipline is; and let them be accustomed to act accordingly. You cannot indeed change their hearts, but you may very much influence their conduct; and by that means may preserve them from many snares, may do a great deal to make them good members of society, and may set them, as it were, in the way of God's steps,

if, peradventure passing by, he may bless them with the riches of his grace. And fail not to do your utmost to convince them of their need of those blessings; labour to engage them to a high esteem of them, and to an earnest desire after them, as incomparably more valuable than any thing else.

9. Again, Has God been pleased to raise you to esteem among your fellow-creatures, which is not always in proportion to a man's rank or possession in human life? Are your counsels heard with attention? Is your company sought? Does God give you good acceptance in the eyes of men, so that they do not only put the fairest construction on your words, but overlook faults of which you are conscious to yourself, and consider your actions and performances in the most indulgent and favourable light? You ought to regard this, not only as a favour of Providence, and as an encouragement to you cheerfully to pursue your duty, in the several branches of it, for the time to come; but also, as giving you much greater opportunities of usefulness, than in your present station you could otherwise have had. If your character has any weight in the world, throw it into the right scale. Endeavour to keep virtue and goodness in countenance. Affectionately give your hand to modest worth, where it seems to be depressed or overlooked; though shining, when viewed in its proper light, with a lustre which you may think much superior to your own. Be an advocate for truth; be a counsellor of peace; be an example of candour; and do all you can to reconcile the hearts of men, and especially of good men, to each other, however they may differ in their opin-

ions about matters which it is possible for good men to dispute. And let the caution and humility of your behaviour, in circumstances of such superior eminence, and amidst so many tokens of general esteem, silently reprove the rashness and haughtiness of those who perhaps are remarkable for little else; or who, if their abilities were indeed considerable, must be despised, and whose talents must be in a great measure lost to the public, till that rashness and haughtiness of spirit be subdued. Nor suffer yourself to be interrupted in this generous and worthy course, by the little attacks of envy and calumny which you may meet with in it. Be still attentive to the general good, steady and resolute in your efforts to promote it; and leave it to Providence, to guard or to rescue your character from the base assaults of malice and falsehood; which will often, without your labour, confute themselves, and heap upon the authors greater shame, or (if they are inaccessible to that) greater infamy, than your humanity will allow you to wish them.

10. Once more, Has God blessed you with riches? Has he placed you in such circumstances, that you have more than you absolutely need for the subsistence of yourself and your family? Remember your approaching account. Remember what an encumbrance these things often prove to men in the way of their salvation, and how often, according to our Lord's express declaration, they render it as difficult to enter into the kingdom of God, as it is for a camel to go through the eye of a needle. Let it therefore be your immediate, your earnest, and your daily prayer, that riches may not be a snare and a shame to you, as they are to by far the greater part

of their possessors. Appropriate, I beseech you, some certain part and proportion of your estate and revenue to charitable uses; with a provisional increase, as God shall prosper you, in any extraordinary instance. By this means you will always have a fund of charity at hand: and you will probably be more ready to communicate, when you look upon what is so deposited as not in any sense your own, but as already actually given away to those uses, though not yet affixed to particular objects. It is not for me to say what that proportion ought to be. To those who have large revenues, and no children, perhaps a third or one half may be too little: to those whose incomes are small, and their charge considerable, though they have something more than is absolutely necessary, it is possible a tenth may be too much. But pray that God would guide your mind; make a trial for one year on such terms as in your conscience you think will be most pleasing to him; and let your observations on that teach you to fix your proportions for the next; always remembering, that he requires justice in the first place, and alms-deeds only so far as may consist with that. Yet, at the same time, take heed of that treacherous, delusive, and, in many instances, destructive imagination,—that justice to your own family requires that you should leave your children very rich; which has perhaps cost some parsimonious parents the lives of those darlings for whom they laid up the portion of the poor; and what fatal consequences of divine displeasure may attend it to those that yet survive, God only knows; and I heartily pray, that you or yours may never learn by experience.

11. And that your heart may yet be more opened, and that your charity may be directed to the best purposes, let me briefly mention a variety of good uses, which may call for the consideration of those whom God has, in this respect, distinguished by an ability to do good. To assist the hints I am to offer, look round on the neighbourhood in which you live. Think how many honest and industrious, perhaps too I might add religious people, are making very hard shifts to struggle through life. Think what a comfort that would be to them, which you might, without any inconvenience, spare from that abundance which God hath given you. Hearken also to any extraordinary calls of charity which may happen, especially those of a public nature; and help them forward with your example and your interest, which perhaps may be of much greater importance than the sum which you contribute, considered in itself. Have a tongue to plead for the necessitous, as well as a hand to relieve them; and endeavour to discountenance those poor shameful excuses, which covetousness often dictates to those whose hearts may indeed set some varnish on what they suggest, but so slight a one, that the coarse ground will appear through it.—See how many poor children are wandering naked and ignorant about the streets, and in the way to all kinds of vice and misery; and consider what can be done towards clothing some of them at least, and instructing them in the principles of religion. Would every thriving family in a town, which is able to afford help on such occasions, cast a pitying eye on one poor family in its neighbourhood, and take it under their patron-

age, to assist in feeding, and clothing, and teaching the children, in supporting it in affliction, in defending it from wrongs, and in advising those that have the management of it, as circumstances may require, how great a difference would soon be produced in the appearance of things amongst us!—Observe who are sick, that if there be no public infirmary at hand to which you can introduce them, (where your contribution will yield the largest increase,) you may do something towards relieving them at home, and supplying them with advice and medicines, as well as with proper diet and attendance.—Consider also the spiritual necessities of men, in providing for which I should particularly recommend to you the very important and noble charity of assisting young persons of genius and piety, with what is necessary to support the expense of their education for the ministry, in a proper course of grammatical or academical studies. And grudge not some proportion of what God hath given you, to those who, resigning all temporal views to minister to you the gospel of Christ, have surely an equitable claim to be supported by you, in a capacity of rendering you those services, however laborious, to which, for your sakes, and that of our common Lord, they have devoted their lives. And while you are so abundantly “satisfied with the goodness of God’s house, even of his holy temple,” have compassion on those that dwell in a desert land; and rejoice to do something towards sending, among the distant nations of the heathen world, that glorious gospel which hath so long continued unknown to multitudes, though the knowledge of it, with becoming regard, be life ever-

lasting.—These are a few important charities, which I would point out to those whom Providence has enriched with its peculiar bounties; and it renders gold more precious than it could appear in any other light, that it is capable of being employed for such purposes. But if you should not have gold to spare for them, contribute your silver; or, as a farthing, or a mite, is not overlooked by God, when it is given from a truly generous and charitable heart, let that be cheerfully dropped into the treasury, where richer offerings cannot be afforded.

12. And that, amidst so many pressing demands for charity, you may be better furnished to answer them, seriously reflect on your manner of living. I say not, that God requires you should become one of the many poor relieved out of your income. The support of society, as at present established, will not only permit, but require, that some persons should allow themselves in the elegancies and delights of life; by furnishing which, multitudes of poor families are much more creditably and comfortably subsisted, with greater advantage to themselves, and safety to the public, than they could be, if the price of their labours, or of the commodities in which they deal, were to be given them as an alms: nor can I imagine it grateful to God, that his gifts should be refused, as if they were meant for snares and curses, rather than benefits. This were to frustrate the benevolent purposes of the gracious Father of mankind, and, if carried to its rigour, would be a sort of conspiracy against the whole system of nature. Let the bounties of Providence be used; but let us carefully see to it, that it be in a moderate and prudent



manner, lest, by your own folly, "that which should have been for your welfare, become a trap." Let conscience say, my dear reader, with regard to yourself, what proportion of the good things you possess your heavenly Father intends for yourself, and what for your brethren; and live not as if you had no brethren, as if pleasing yourself, in all the magnificence and luxury you can devise, were the end for which you were sent into the world. I fear this is the excess of the present age, and not an excess of rigour and mortification. Examine, therefore, your expenses, and compare them with your income. That may be shamefully extravagant in you, which may not only be pardonable, but commendable in another of superior estate. Nor can you be sure that you do not exceed, merely because you do not plunge yourself in debt, nor render yourself incapable of laying up any thing for your family. If you be disabled from doing any thing for the poor, or any thing proportionable to your rank in life, by that genteel and elegant way of living which you affect, God must disapprove of such a conduct; and you ought, as you will answer it to him, to retrench it. And though the divine indulgence will undoubtedly be exercised to those in whom there is a sincere principle of faith in Christ, and undissembled love to God and man, though it act not to that height of beneficence and usefulness which might have been attained; yet be assured of this, that he who rendereth to every one according to his works, will have a strict regard to the degrees of goodness in the distribution of final rewards: so that every neglected opportunity draws after it an irreparable loss, which

will go into eternity along with you. And let me add too, that every instance of negligence indulged, renders the mind still more and more indolent and weak, and consequently more indisposed to recover the ground which has been lost, or even to maintain that which has been hitherto kept.

13. Complain not that this is imposing hard things upon you. I am only directing your pleasures into a nobler channel; and indeed that frugality, which is the source of such a generosity, so far from being at all injurious to your reputation, will rather, amongst wise and good men, greatly promote it. But you have far nobler motives before you than those which arise from their regards. I speak to you as to a child of God, and a member of Christ; as joined therefore by the most intimate union to all the poorest of those that believe in him. I speak to you as to an heir of eternal glory, who ought therefore to have sentiments great and sublime, in some proportion to that expected inheritance.

14. Cast about therefore in your thoughts, what good is to be done, and what you can do, either in your own person, or by your interest with others; and go about it with resolution, as in the name and presence of the Lord. And as "the Lord giveth wisdom, and out of his mouth cometh knowledge and understanding," go to the footstool of his throne, and there seek that guidance and that grace which may suit your present circumstances, and may be effectual to produce the fruits of holiness and usefulness, to his more abundant glory, and to the honour of your Christian profession.

*The established Christian breathing after more extensive usefulness.*

O bountiful Father, and sovereign Author of all good, whether natural or spiritual! I bless thee for the various talents with which thou hast enriched so undeserving a creature, as I must acknowledge myself to be. My soul is in the deepest confusion before thee, when I consider to how little purpose I have hitherto improved them. Alas! what have I done, in proportion to what thou mightest reasonably have expected, with the gifts of nature which thou hast bestowed upon me, with my capacities of life, with my time, with my possessions, with my influence over others! Alas! through my own negligence and folly, I look back on a barren wilderness, where I might have seen a fruitful field, and a springing harvest! Justly do I indeed deserve to be stripped of all, to be brought to an immediate account for all, to be condemned as in many respects unfaithful to thee, and to the world, and to my own soul; and, in consequence of that condemnation, to be cast into the prison of eternal darkness! But thou, Lord, hast freely forgiven the dreadful debt of ten thousand talents. Adored be thy name for it! Accept, O Lord, accept that renewed surrender, which I would now make of myself, and of all I have, unto thy service! I acknowledge that it is of thine own that I give thee. Make me, I beseech thee, a faithful steward for my great Lord; and may I think of no separate interest of my own, in opposition to thine!

I adore thee, O thou God of all grace, if, while I am thus speaking to thee, I feel the love of thy creatures arising in my soul; if I feel my heart opening to embrace my brethren of mankind! O make me thy faithful almoner, in distributing to them all that thou hast lodged in mine hand for their relief! and in determining what is my own share, may I hold the balance with an equal hand, and judge impartially between myself and them! The proportion thou allowest, may I thankfully take for myself, and those who are immediately mine! The rest may I distribute with wisdom, and fidelity, and cheerfulness! Guide mine hand, O ever merciful Father, while thou dost me the honour to make me thine instrument in dealing out a few of thy bounties; that I may bestow them where they are most needed, and where they will answer the best end! And, if it be thy gracious will, do thou multiply the seed sown; prosper me in my worldly affairs, that I may have more to impart to them that need it; and thus lead me on to the region of everlasting plenty, and everlasting benevolence. There may I meet with many, to whom I have been an affectionate benefactor on earth; and if it be thy blessed will, with many, whom I have also been the means of conducting into the path to that blissful abode! There may they entertain me in their habitations of glory! And in time and eternity, do thou, Lord, accept the praise of all, through Jesus Christ; at whose feet I would bow; and at whose feet, after the most useful course, I would at last die, with as much humility as if I were then exerting the first act of faith upon him, and had never had any oppor-

tunity, by one tribute of obedience and gratitude in the services of life, to approve its sincerity!

---

## CHAPTER XXIX.

### THE CHRISTIAN REJOICING IN THE VIEWS OF DEATH AND JUDGMENT.

Death and judgment are near; but the Christian has reason to welcome both, Sect. 1. Yet nature recoils from the solemnity of them, 2. An attempt to reconcile the mind, [I.] To the prospect of death, 3. From the consideration, (1) Of the many evils that surround us in this mortal life, 4. (2) Of the remainder of sin which we feel within us, 5. And, (3) Of the happiness which is immediately to succeed death, 6, 7. All which might make the Christian willing to die, in the most agreeable circumstances of human life, 8. [II.] The Christian has reason to rejoice in the prospect of judgment, 9. Since, however awful it be, Christ will then come, to vindicate his honour, to display his glory, and to triumph over his enemies, 10. As also to complete the happiness of every believer, 11. And of the whole Church, 12, 13. The meditation of a Christian, whose heart is warmed with these prospects.

1. WHEN the visions of the Lord were closing upon John, the beloved disciple, in the island of Patmos, it is observable, that he who gave him that revelation, even Jesus the faithful and true witness, concludes with those lively and important words: "He who testifieth these things saith, Surely I come quickly:" and John answers, with the greatest readiness and pleasure, "Amen; even so, come, Lord Jesus!" Come, as thou hast said, surely and quickly!—And remember, O Christian! whoever

you are that are now reading these words, your divine Lord speaks in the same language to you: "Behold, I come quickly!" Yes, very quickly will he come by death, to turn the key, to open the door of the grave for thine admittance thither, and to lead thee through it into the now unknown regions of the invisible world. Nor is it long before the Judge, who standeth at the door, will appear also to the universal judgment: and though, perhaps, not only scores, but hundreds of years may lie between that period and the present moment, yet it is but a very small point of time to Him, who at once views all the unmeasurable ages of a past and future eternity. "A thousand years are with him but as one day, and one day as a thousand years." In both these senses, then, does he come quickly: and I trust, you can answer with a glad *Amen*, that the warning is not terrible or unpleasant to your ears; but rather that his coming, his certain, his speedy coming, is the object of your delightful hope, and of your longing expectation.

2. I am sure, it is reasonable it should be so; and yet, perhaps, nature, fond of life, and unwilling to part with a long known abode, to enter on a state to which it is entirely a stranger, may recoil from the thoughts of dying; or, struck with the awful pomp of an expiring and dissolving world, may look on the judgment-day with some mixture of terror. And therefore, my dear brother in the Lord, (for as such I can now esteem you,) I would reason with you a little on this head, and would entreat you to look more attentively on this solemn object, which will, I trust, grow less disagreeable to you, as it is

more familiarly viewed. Nay, I hope, that instead of starting back from it, you will rather spring forward towards it with joy and delight.

3. Think, O Christian, when Christ comes to call you away by death, he comes, to set you at liberty from your present sorrows—to deliver you from your struggles with remaining corruption—and to receive you to dwell with himself, in complete holiness and joy. You shall “be absent from the body, and be present with the Lord.”

4. He will indeed call you away from this world. But O, what is this world, that you should be fond of it, and cling to it with so much eagerness! How low are all those enjoyments that are peculiar to it; and how many its vexations, its snares, and its sorrows! Review your pilgrimage thus far; and though you must acknowledge, that goodness and mercy have followed you all the days of your life, yet has not that very mercy itself planted some thorns in your paths, and given you some wise and necessary, yet painful intimations, that this is not your rest? Review the monuments of your withered joys, of your blasted hopes; if there be yet any monuments of them remaining, more than a painful remembrance they have left behind in your afflicted heart. Look upon the graves that have swallowed up many of your dearest and most amiable friends, perhaps in the very bloom of life, and in the greatest intimacy of your converse with them; and reflect, that, if you hold it out a few years more, death will renew its conquests at your expense, and devour the most precious of those that yet survive. View the living, as well as the dead: behold the state of human nature,

under the many grievous marks of its apostacy from God; and say, whether a wise and good man would wish to continue always here. Methinks, were I myself secure from being reached by any of the arrows that fly around me, I could not but mourn to see the wounds that are given by them, and to hear the groans of those that are continually falling under them. The diseases and calamities of mankind are so many, and (which is most grievous of all,) the distempers of their minds are so various, and so threatening, that the world appears almost like an hospital: and a man, whose heart is tender, is ready to feel his spirits broken, as he walks through it, and surveys the sad scene; especially when he sees how little he can do for the recovery of those whom he pities. Are you a Christian, and does it not pierce your heart, to see how human nature is sunk in vice, and in shame?—to see with what amazing insolence some are making themselves openly vile; and how the name of Christ is dishonoured, by many, too, that call themselves his people?—to see the unlawful deeds, and filthy practices, of them that live ungodly; and to behold, at the same time, the infirmities at least, and irregularities of those, concerning whom we have better hopes? And do you not wish to escape from such a world, where a righteous and compassionate soul must be vexed from day to day, by so many spectacles of sin and misery?

5. Yea, to come nearer home, do you not feel something within you, which you long to quit, and which would imbitter even paradise itself? something which, were it to continue, would grieve and distress you even in the society of the blessed? Do you not



feel a remainder of indwelling sin; the sad consequence of the original revolt of our nature from God? Are you not struggling every day with some residue of corruption, or at least mourning on account of the weakness of your graces? Do you not often find your spirits dull and languid, when you would desire to raise them to the greatest fervour in the service of God? Do you not find your hearts too often insensible of the richest instances of his love, and your hands feeble in his service, even when to will is present with you? Does not your life, in its best days and hours, appear a low unprofitable thing, when compared with what you are sensible it ought to be, and with what you wish that it were? Are you not frequently, as it were, stretching the pinions of the mind, and saying, "O that I had wings like a dove, that I might fly away, and be at rest!"

6. Should you not then rejoice in the thought, that Jesus comes to deliver you from these complaints?—that he comes to answer your wishes, and to fulfil the largest desires of your hearts; those desires that he himself has inspired?—that he comes to open upon you a world of purity and joy, of active, exalted, and unwearied services?

7. O Christian, how often have you cast a longing eye towards those happy shores, and wished to pass the sea, the boisterous, unpleasant, dangerous sea, that separates you from them! When your Lord has condescended to make you a short visit in his ordinances on earth, how have you blessed the time, and the place, and pronounced it, amidst any other disadvantages of situation, to be the very gate

of heaven! And is it so delightful to behold this gate, and will it not be much more so to enter into it? Is it so delightful to receive the visits of Jesus for an hour, and will it not be infinitely more so to dwell with him for ever? Lord, may you well say, when I dwell with thee, I shall dwell in holiness, for thou thyself art holiness; I shall dwell in love, for thou thyself art love; I shall dwell in joy, for thou art the fountain of joy, as "thou art in the Father, and the Father in thee." Bid welcome to his approach, therefore, to take you at your word, and to fulfil to you that saying of his, on which your soul has so often rested with heavenly peace and pleasure: "Father, I will that they whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me."

8. Surely you may say in this view, The sooner Christ comes, the better. What though the residue of your days be cut off in the midst? What though you leave many expected pleasures in life untasted, and many schemes unaccomplished? Is it not enough, that what is taken from a mortal life shall be added to a glorious eternity? and that you shall spend those days and years in the presence and service of Christ in heaven, which you might otherwise have spent with him, and for him, in imperfect enjoyments and labours on earth?

9. But your prospects reach, not only beyond death, but beyond the separate state. For with regard to his final appearance to judgment, our Lord says, "Surely I come quickly," in the sense illustrated before: and so it will appear to us, if we compare this interval of time with the blissful eternity

which is to succeed it; and, probably, if we compare it with those ages which have already passed, since the sun began to measure out to earth its days and its years. And will you not here also sing your part in the joyful anthem, “Amen; even so, come, Lord Jesus!”

10. It is true, Christian, it is an awful day; a day in which nature shall be thrown into a confusion as yet unknown. No earthquake, no irruption of burning mountains, no desolation of cities by devouring flames, or of countries by overflowing rivers or seas, can give any just emblem of that dreadful day; when “the heavens being on fire shall be dissolved,” as well as “the earth, and all that is therein shall be burned up;” when all nature shall flee away in amazement before the face of the universal Judge; and there shall be a great cry, far beyond what was known in the land of Egypt, when “there was not a house in which there was not one dead.” Your flesh may be ready to tremble at the view; yet your spirit must surely rejoice in God your Saviour. You may justly say, Let this illustrious day come, even with all its horrors. Yea, like the Christians described by the Apostle, you may be looking for, and hastening to, that day of terrible brightness and universal doom. For your Lord will then come, to vindicate the justice of those proceedings which have been in many instances so much obscured, and because they have been obscured, have been also blasphemed. He will come to display his magnificence, descending from heaven “with a shout, with the voice of the archangel, and the trump of God;” taking his seat upon a throne infinitely exceeding

that of earthly, or even of celestial princes, clothed with his Father's glory and his own; surrounded with a numberless host of shining attendants, when "coming to be glorified in his saints, and admired in all them that believe." His enemies shall also be produced to grace his triumph: the serpent shall be seen there rolling in the dust, and trodden under foot by him, and by all his servants: those who once condemned him, shall tremble at his presence; and those who bowed the knee before him in profane mockery, shall in wild despair call to the mountains to fall upon them, and to the rocks to hide them from the face of that Lamb of God, whom they once led away to the most inhuman slaughter.

11. O Christian, does not your loyal heart bound at the thought? And are you not ready, even while you read these lines, to begin the victorious shout in which you are then to join? He justly expects that your thoughts should be greatly elevated and impressed with the views of his triumph; but at the same time, he permits you to remember your own personal share in the joy and glory of that blessed day; and even now he has the view before him of what his power and love shall then accomplish for your salvation. And what shall it not accomplish? He shall come, to break the bars of the grave, and to reanimate your sleeping clay. Your bodies must indeed be laid in the dust, and be lodged there, as a testimony of God's displeasure against sin; against the first sin that ever was committed; from the sad consequences of which the dearest of his children cannot be exempted. But you shall then have an ear to hear the voice of the Son of God, and an eye

to behold the lustre of his appearance; and shall shine forth like the sun arising in the clear heaven, "which is as a bridegroom coming out of his chamber." Your soul shall be new dressed, to grace this high solemnity; and be clothed not with the rags of mortality, but with the robes of glory; for he "shall change this vile body, to fashion it like his own glorious body." And when you are thus royally arrayed, he shall confer public honours on you, and on all his people, before the assembled world. You may now, perhaps, be loaded with infamy, called by reproachful names, and charged with crimes, or with views which your very soul abhors; but he will then "bring forth your righteousness as the light,"—"and your salvation as a lamp that burneth." Though you have been dishonoured by men, you shall be acknowledged by God; and though treated "as the filth of the world, and the off-scouring of all things," he will show you that he regards you as his treasure, in the day that he makes up his jewels. When he shall put "away all the wicked of the earth like dross," you shall be pronounced righteous in that full assembly; and though indeed you have broken the divine law, and might in strict justice have been condemned, yet, being clothed with the righteousness of the great Redeemer, even "that righteousness which is of God by faith," justice itself shall acquit you, and join with mercy in bestowing upon you a crown of life. Christ will confess you before men and angels; will pronounce you good and faithful servants, and call you to enter into the joy of your Lord. He will speak of you with endearment as his brethren, and will acknowledge the kind-

nesses which have been shown to you, as if he had received them in his own person. Yea, then shall you, O Christian, who may perhaps have sat in some of the lowest places in our assemblies, though, it may be, none of the rich and great of the earth would condescend to look upon, or to speak to you, be called to be assessors with Christ on his judgment-seat, and to join with him in the sentence he shall pass on wicked men and rebellious angels.

12. Nor is it merely one day of glory and of triumph: but, when the Judge arises and ascends to his Father's court, all the blessed shall ascend with him, and you among the rest: you shall ascend together with your Saviour, "to his Father, and your Father, to his God, and your God." You shall go to make your appearance in the New Jerusalem, in those new shining forms that you have received, which will no doubt be attended with a correspondent improvement of mind; and take up your perpetual abode in that fulness of joy, with which you shall be filled and satisfied in the presence of God, upon the consummation of that happiness which the saints in the intermediate state have been wishing and waiting for. You shall go, from the ruins of a dissolving world, to the new heavens and new earth, wherein righteousness for ever dwells. There all the number of God's elect shall be accomplished, and the happiness of each shall be completed. The whole society shall be presented before God, as "the bride, the Lamb's wife," whom the eye of its celestial Bridegroom shall survey with unutterable delight, and confess to be "without spot or wrinkle, or any such thing;" its character and state being just what

he originally designed it to be, when he first engaged to give himself for it, to redeem it to God by his blood. So shall you ever be with each other, and with the Lord; and immortal ages shall roll away, and find you still unchanged; your happiness always the same, and your relish for it the same; or rather ever-growing, as your souls are approaching nearer and nearer to him who is the source of happiness, and the centre of infinite perfection.

13. And now, look round about upon earth, and single out, if you can, the enjoyments, or the hopes, for the sake of which you would say, Lord, delay thy coming; or for the sake of which you any more should hesitate to express your longing for it, and to cry, "Even so, come, Lord Jesus, come quickly!"

*The MEDITATION and PRAYER of a Christian whose heart is warmed with these prospects.*

O blessed Lord! my soul is enkindled with these views, and rises to thee in the flame. Thou hast testified, thou comest quickly; and I repeat my joyful assent, "Amen; even so, come, Lord Jesus!" Come, for I long to have done with this low life; to have done with its burdens, its sorrows, and its snares! Come, for I long to ascend into thy presence, and to see the court thou art holding above! Blessed Jesus, death is transformed, when I view it in this light. The king of terrors is seen no more as such, so near the King of glory and of grace. I hear with pleasure the sound of thy feet approaching still nearer and nearer: draw aside the veil whenever thou plearest! Open the bars of my prison, that

my eager soul may spring forth to thee, and cast itself at thy feet; at the feet of that Jesus, "whom having not seen, I love; and in whom, though now I see thee not, yet believing, I rejoice with joy unspeakable, and full of glory!" Thou, Lord, shalt show me the path of life; thy hand shall guide me to thy blissful abode, "where there is fulness of joy," and rivers of everlasting pleasure. Thou shalt assign me a habitation with thy faithful servants, whose separate spirits are now living with thee, while their bodies sleep in the dust. Many of them have been my companions in thy laborious work, and in the patience and tribulation of thy kingdom; my dear companions and my brethren. O show me, blessed Saviour, how glorious and how happy thou hast made them! Show me, to what new forms of better life thou hast conducted them whom we call the dead! in what nobler, and more extensive services, thou hast employed them! that I may praise thee better than I now can, for thy goodness to them! And O give me to share with them in their blessings and their services, and to raise a song of grateful love, like that which they are breathing forth before thee!

Yet, O my blessed Redeemer, even there will my soul be aspiring to a yet nobler, and more glorious hope; and from this as yet unknown splendour and felicity, shall I be drawing new arguments to look and long for the day of thy final appearance. There shall I long more ardently than I now do, to see thy conduct vindicated, and thy triumph displayed; to see the dust of thy servants reanimated, and death, the last of their enemies and of thine, "swallowed up in victory." I shall long for that superior honour



that thou intendest me, and that complete bliss to which the whole body of thy people shall be conducted. "Come, Lord Jesus, come quickly," will mingle itself with the songs of paradise, and sound from the tongues of all the millions of thy saints, whom thy grace hath transplanted thither.

In the mean time, O my divine Master, accept the homage which a grateful heart now pays thee, in a sense of the glorious hopes with which thou hast inspired it! It is thou that hast put this joy into it, and hast raised my soul to this glorious ambition; whereas I might otherwise have now been grovelling in the lowest trifles of time and sense, and been looking with horror on that hour, which is now the object of my most ardent wishes.

O be with me always, even to the end of this mortal life! and give me, while waiting for thy salvation, to be doing thy commandments! May my loins be girded about, and my lamp burning; and mine ears be still watchful for the blessed signal of thine arrival; that my glowing soul may with pleasure spring to meet thee, and be strengthened by death to bear those visions of glory, under the ecstasies of which, feeble mortality would now expire!

## CHAPTER XXX.

THE CHRISTIAN HONOURING GOD BY HIS DYING  
BEHAVIOUR.

Reflections on the sincerity with which the preceding advices have been given, Sect. 1. The author is desirous that (if Providence permit) he may assist the Christian to die honourably and comfortably, 2, 3. With this view, it is advised, (1) To rid the mind of all earthly cares, 4. (2) To renew the humiliation of the soul before God, and its application to the blood of Christ, 5. (3) To exercise patience under bodily pains and sorrows, 6. (4) At leaving the world, to bear an honourable testimony to religion, 7. (5) To give a solemn charge to surviving friends, 8. Especially recommending faith in Christ, 9. (6) To keep the promises of God in view, 10, 11. And, (7) To commit the departing spirit to God, in the genuine exercises of gratitude and repentance, faith and charity, 12, which are exemplified in the concluding meditation and prayer.

1. **THUS**, my dear reader, I have endeavoured to lead you through a variety of circumstances; and those not fancied or imaginary, but such as do indeed occur in the human and Christian life. And I can truly and cheerfully say, that I have marked out to you the path which I myself have trod, and in which it is my desire still to go on. I have ventured my own everlasting interests on that foundation, on which I have directed you to adventure yours. What I have recommended as the grand business of your life, I desire to make the business of my own: and the most considerable enjoyments which I expect or desire in the remaining days of my pilgrimage on earth, are

such as I have directed you to seek, and endeavoured to assist you in attaining. Such love to God, such constant activity in his service; such pleasurable views of what lies beyond the grave, appear to me (God is my witness) a felicity incomparably beyond any thing else which can offer itself to our affection and pursuit; and I would not, for ten thousand worlds, resign my share in them, or consent even to the suspension of the delights which they afford, during the remainder of my abode here.

2. I would humbly hope, through the divine blessing, that the hours you have spent in the review of these plain things, may have turned to some profitable account; and that, in consequence of what you have read, you have been either brought into the way of life and peace, or been induced to quicken your pace to it. Most heartily should I rejoice in being further useful to you, and that even to the last. Now, there is one scene remaining, a scene through which you must infallibly pass; which has something in it so awful, that I cannot but attempt doing a little to assist you in it: I mean the dark valley of the shadow of death. I could earnestly wish that, for the credit of your profession, the comfort of your own souls, and the joy and edification of your surviving friends, you might die, not only safely, but honourably too: and therefore I would offer you a few parting advices. I am sensible, indeed, that Providence may determine the circumstances of your death in such a manner, as that you may have no opportunity of acting upon the hints I now give you. Some unexpected accident from without, or from within, may, as it were, whirl you to

heaven before you are aware; and you may find yourself so suddenly there, that it may seem a translation, rather than a death. Or, it is possible, the force of a distemper may affect your understanding in such a manner, that you may be quite insensible of the circumstances in which you are; and so your dissolution, though others may see it visibly and certainly approaching, may be as great a surprise to you, as if you had died in full health.

3. But as it is on the whole probable you may have a more sensible passage out of time into eternity; and as much may, in various respects, depend on your dying behaviour, give me leave to propose some plain directions with relation to it, to be practised, if God give you opportunity, and remind you of them. It may not be improper to look over the twenty-ninth chapter again, when you find the symptoms of any threatening disorder: and I the rather hope, that what I say may be useful to you, as methinks I find myself disposed to address you with something of that peculiar tenderness which we feel for a dying friend; to whom, as we expect that we shall speak to him no more, we send out, as it were, all our hearts in every word.

4. I would advise then, in the first place, that as soon as possible, you would endeavour to get rid of all further care with regard to your temporal concerns, by settling them in time, in as reasonable and Christian a manner as you can. I could wish there may be nothing of that kind to hurry your mind when you are least able to bear it, or to distress or divide those who come after you. Do that which, in the presence of God, you judge most equitable.

and which you verily believe will be most pleasing to him. Do it in as prudent and effectual a manner as you can: and then consider the world as a place you have quite done with, and its affairs as nothing further to you, more than to one actually dead; unless as you may do any good to its inhabitants while you yet continue among them; and may, by any circumstances in your last actions or words in life, leave a blessing behind you to those who have been your friends and fellow-travellers, while you have been despatching that journey through it which you are now finishing.

5. That you may be the more at leisure, and the better prepared for this, enter into some serious review of your own state, and endeavour to put your soul into as fit a posture as possible, for your solemn appearance before God. For a solemn thing indeed it is, to go into his immediate presence; to stand before him, not as a supplicant at the throne of his grace, but at his bar as a separate spirit, whose time of probation is over, and whose eternal state is to be immediately determined. Renew your humiliation before God for the imperfections of your life, though it has in the main been devoted to his service. Renew your application to the mercies of God as promised in the covenant of grace, and to the blood of Christ as the blessed channel in which they flow. Resign yourself entirely to the divine disposal and conduct, as willing to serve God, either in this world or the other, as he shall see fit. And sensible of your sinfulness on the one hand, and of the divine wisdom and goodness on the other, summon up all the fortitude of your soul, to bear, as well as you can,

whatever his afflicting hand may further lay upon you, and to receive the last stroke of it, as one who would maintain the most entire subjection to the great and good Father of spirits.

6. Whatever you suffer, endeavour to show yourself an example of patience. Let that amiable grace have its "perfect work;" and since it has so little more to do, let it close the scene nobly. Let there not be a murmuring word; and that there may not, watch against every repining thought: and when you feel any thing of that kind arising, look by faith upon a dying Saviour, and ask your own heart, Was not his cross much more painful than the bed on which I lie? Was not his situation among blood-thirsty enemies infinitely more terrible than mine amidst the tenderness and care of so many affectionate friends? Did not the heavy load of my sins press him in a much more overwhelming manner than I am pressed by the load of these afflictions? And yet he bore all "as a lamb that is brought to the slaughter." Let the remembrance of his sufferings be a means to sweeten yours; yea, let it cause you to rejoice, when you are called to bear the cross for a little while, before you wear the crown. Count it all joy, that you have an opportunity yet once more of honouring God by your patience, which is now acting its last part, and will in a few days, perhaps in a few hours, be superseded by complete and everlasting blessedness. And I am willing to hope, that in these views you will not only suppress all passionate complaints, but that your mouth will be filled with the praises of God; and that you will be speaking to those that are about you, not only of his justice, but of his

goodness too. So that you will be enabled to communicate your inward joys in such a manner, as may be a lively and edifying comment upon those words of the Apostle, "Tribulation worketh patience; and patience, experience; and experience, hope; even a hope which maketh not ashamed, while the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

7. And now, my dear friend, now is the time, when it is especially expected from you, that you bear an honourable testimony to religion. Tell those that are about you, as well as you can, (for you will never be able fully to express it,) what comfort and support you have found in it. Tell them how it has brightened the darkest circumstances of your life: tell them how it now reconciles you to the near views of death. Your words will carry with them a peculiar weight at such a season: there will be a kind of eloquence, even in the infirmities with which you are struggling, while you give them utterance; and you will be heard with attention, with tenderness, with credit. And, therefore, when the time of your departure is at hand, with unaffected freedom breathe out your joy, if you then feel (as I hope you will) a holy joy and delight in God. Breathe out, however, your inward peace and serenity of mind, if you be then peaceful and serene: others will mark it, and be encouraged to tread the steps which lead to so happy an end. Tell them what you feel of the vanity of the world; and they may learn to regard it less. Tell them what you feel of the substantial supports of the gospel, and they may learn to value it more: for they cannot but know,

that they must lie down on a dying bed too, and must then need all the relief which the gospel itself can give them.

8. And to enforce the conviction the more, give a solemn charge to those that are about you, that they spend their lives in the service of God, and govern themselves by the principles of real religion. You may remember, that Joshua and David, and other good men, did so, when they perceived that the days drew near in which they should die. And you know not, how the admonitions of a dying friend, or (as it may be with respect to some) of a dying parent, may impress those who have disregarded what you and others may have said to them before. At least make the trial, and die labouring to glorify God, to save souls, and generously to sow the seeds of goodness and happiness in a world where you have no more harvests to reap. Perhaps they may spring up in a plentiful crop, when the clods of the valley are covering your body: but if not, God will approve it; and the angels that wait around your bed to receive your departing soul, will look upon each other with marks of approbation in their countenance, and own, that this is to expire like a Christian, and to make a glorious improvement of mortality.

9. And in this last address to your fellow-mortals, whoever they are that Providence brings near you, be sure that you tell them how entirely and how cheerfully your hopes and dependence, in this season of the last extremity, are fixed, not upon your own merits and obedience, but on what the great Redeemer has done and suffered for sinners. Let them see that you die; as it were, at the foot of the



cross: nothing will be so comfortable to yourself, nothing so edifying to them. Let the name of Jesus, therefore, be in your mouth, while you are able to speak; and when you can speak no longer, let it be in your heart, and endeavour that the last act of your soul, while it continues in the body, may be an act of humble faith in Christ. Come unto God by him; enter into that which is within the veil, as with the blood of sprinkling fresh upon you. It is an awful thing for such a sinner, (as you, my Christian friend, with all the virtues the world may have admired, know yourself to be,) to stand before that infinitely pure and holy Being, who has seen all your ways and all your heart, and has a perfect knowledge of every mixture of imperfection which has attended the best of your duties: but venture in that way, and you will find it both safe and pleasant.

10. Once more, to give you comfort in a dying hour, and to support your feeble steps while you are travelling through this dark and painful way, take the word of God as a staff in your hand. Let books, and mortal friends, now do their last office for you. Call, if you can, some experienced Christian, who has felt the power of the word of God upon his own heart; and let him bring the Scripture, and turn you to some of those precious promises which have been the food and rejoicing of his own soul. It is with this view, that I may carry the good office I am now engaged in as far as possible, I shall here give you a collection of a few such admirable scriptures, each of them infinitely more valuable "than thousands of gold and silver." And to

convince you of the degree in which I esteem them, I will take the freedom to add, that I desire they may (if God give an opportunity) be read over to me as I lie on my dying bed, with short intervals between them, that I may pause upon each, and renew something of that delightful relish, which, I bless God, I have often found in them. May your soul and mine be then composed to a sacred silence, (whatever be the commotion of animal nature,) while the voice of God speaks to us in language which he spake to his servants of old, or in which he instructed them how they should speak to him in circumstances of the greatest extremity!

11. Can any more encouragement be wanting, when he says, "Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." And "He is not a man, that he should lie; or the son of man, that he should repent: Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" "This God is our God for ever and ever: he will be our guide even unto death." "Therefore, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." "I have waited for thy salvation, O Lord." "O continue thy loving-kindness unto them that know thee, and thy righteousness to the upright in heart! For with thee is the fountain of life: in thy light shall

we see light." "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." "For I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him until that day." "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." "For if we believe that Jesus died and rose again, those also that sleep in Jesus will God bring with him." "I give unto my sheep eternal life," said Jesus, the good Shepherd, "and they shall never perish, neither shall any pluck them out of my hand." "This is the will of him that sent me, that every one that believeth on me should have everlasting life; and I will raise him up at the last day." "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may be also." "Go, tell my brethren, I ascend unto my Father, and your Father; and to my God, and your God." "Father, I will that those whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; that the love wherewith thou hast loved me may be in them, and I in them." "He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus!" "O death, where is thy sting? O grave, where is thy victory? Thanks

be to God, who giveth us the victory through our Lord Jesus Christ.”

12. Thus may that God, who knows the souls of his children in all their adversities, and “in whose sight the death of his saints is precious,” cheer and support you and me in those last extremities of nature! May he add us to the happy number of those who have been more than conquerors in death! And may he give us those supplies of his Spirit, which may enable us to pour out our departing souls in such sentiments as those I would now suggest; though we should be no longer able to utter words, or to understand them, if they were to be read to us! Let us at least review them with all proper affections now, and lay up one prayer more for that awful moment! O that this, and all we have ever offered with regard to it, may then come in remembrance before God!

*A MEDITATION and PRAYER, suited to the case of a dying Christian.*

O thou Supreme Ruler of the visible and invisible worlds! thou Sovereign of life and of death, of earth and of heaven! blessed be thy name, I have often been taught to seek thee. And now once more do I pour out my soul, my departing soul, unto thee. Bow down thy gracious ear, O God, and let my cry come up before thee with acceptance!

The hour is come when thou wilt separate me from this world, with which I have been so long and so familiarly acquainted, and lead me to another, as

yet unknown. Enable me, I beseech thee, to make the exchange as becomes a child of Abraham, who, being called of thee to receive an inheritance, obeyed and went out, though he knew not particularly whither he went; as becomes a child of God, who knows, that, through sovereign grace, it is his Father's good pleasure to give him the kingdom.

I acknowledge, O Lord, the justice of that sentence by which I am expiring; and own thy wisdom and goodness, in appointing my journey through this gloomy vale which is now before me. Help me to turn it into the happy occasion of honouring thee, and adorning my profession! and I will bless the pangs by which thou art glorified, and this mortal and sinful part of my nature is dissolved.

Gracious Father, I would not quit this earth of thine, and this house of clay in which I have sojourned during my abode upon the face of it, without my grateful acknowledgments to thee for all that abundant goodness which thou hast caused to pass before me here. With my dying breath, I bear witness to thy faithful care. I have wanted no good thing. I thank thee, O my God, that this guilty, forfeited, unprofitable life, was so long spared: that it hath still been maintained by such a rich variety of thy bounty. I thank thee, that thou hast made this beginning of my existence so pleasant to me. I thank thee for the mercies of my days and nights, of my months and years, which are now come to their period. I thank thee for the mercies of my infancy, and for those of my riper age; for all the agreeable friends whom thou hast given me in this house of my pilgrimage, the living and the dead;

for all the help I have received from others; and for all the opportunities which thou hast given me of being helpful to the bodies and souls of my brethren of mankind.—“Surely goodness and mercy have followed me all the days of my life;” and I have reason to rise a thankful guest from the various and pleasant entertainments with which my table has been furnished by thee. Nor shall I have reason to repine, or to grieve at quitting them; for, O my God, are thy bounties exhausted? I know that they are not. I will not wrong thy goodness and thy faithfulness so much as to imagine, that because I am going from this earth I am going from happiness. I adore thy mercy, that thou hast taught me to entertain nobler views through Jesus thy Son. I bless thee with all the powers of my nature, that I ever heard of his name, and heard of his death: and would fain exert a more vigorous act of thankful adoration, than in this broken state I am capable of, while I am extolling thee for the riches of thy grace manifested in him; for his instructions and his example, for his blood and his righteousness, and for that blessed Spirit of thine which thou hast given me, to turn my sinful heart unto thyself, and to bring me into the bonds of thy covenant; of that covenant, which is “ordered in all things and sure,” and which this death, though now separating my soul from my body, shall never be able to dissolve.

I bless thee, O Lord, that I am not dying in an unregenerate and impenitent state; but that thou didst graciously awaken and convince me; that thou didst renew and sanctify my heart, and didst, by thy good Spirit, work in it an unfeigned faith, a real

repentance, and the beginning of a divine life. I thank thee for ministers and ordinances: I thank thee for my Sabbaths and my sacrament-days; for the weekly and monthly refreshments which they gave me: I thank thee for the fruits of Canaan, which were sent me in the wilderness, and are now sent me on the brink of Jordan. I thank thee for thy blessed Word; and for those exceeding rich and precious promises of it, which now lie as a cordial warm at my heart in this chilling hour; promises of support in death, and of glory beyond it, and of the resurrection of my body to everlasting life. O my God, I firmly believe them all, great and wonderful as they are, and am waiting for the accomplishment of them through Jesus Christ; "in whom they are all yea and amen." "Remember thy word unto thy servant, on which thou hast caused me to hope!" I covenanted with thee, not for worldly enjoyments, which thy love taught me comparatively to despise, but for eternal life, as the gift of thy free grace, through Jesus Christ my Lord; and now permit me in his name to enter my humble claim to it! Permit me to consign this departing spirit to thine hand; for thou hast redeemed it, O Lord God of truth! I am thine: save me, and make me happy!

But may I indeed presume to say, I am thine? O God, now I am standing on the borders of both worlds—now I view things as in the light of thy presence and of eternity—how unworthy do I appear, that I should be taken to dwell with thy angels and saints in glory! Alas! I have reason to look back with deep humiliation, on a poor, unprofitable, sinful life, in which I have daily been deserving to be cast

into hell. But I have this one comfortable reflection, that I have fled to the cross of Christ; and I now renew my application to it. To think of appearing before God in such an imperfect righteousness as my own, were ten thousand times worse than death. No, Lord! I come unto thee as a sinner; but as a sinner who has believed in thy Son for pardon and life: I fall down before thee as a guilty polluted wretch; but thou hast made him to be unto thy people for "wisdom and righteousness, for sanctification and redemption." Let me have my lot among the followers of Jesus! Treat me as thou treatest those who are his friends and his brethren! For thou knowest my soul has loved him, and trusted him, and solemnly ventured itself on the security of his gospel. And "I know in whom I have believed." The infernal lion may attempt to dismay me in the awful passage: but I rejoice that I am in the hands of the good Shepherd; and I defy all my spiritual enemies, in a cheerful dependence on his faithful care. I lift up my eyes and my heart to him who "was dead and is alive again; and behold, he lives for evermore, and hath the keys of death and of the unseen world." Blessed Jesus, I die by thine hand, and I fear no harm from the hand of a Saviour! I fear not that death which is allotted to me by the hand of my dearest Lord, who himself died to make it safe and happy. I come, Lord, I come not only with a willing, but with a joyful consent. I thank thee, that thou rememberest me for good; that thou art breaking my chains, and calling me to "the glorious liberty of the children of God." I thank thee, that thou wilt no longer permit me to live at a



distance from thine arms ; but, after this long absence, wilt have me at home, at home for ever.

My feeble nature faints in the view of that glory which is now dawning upon me : but thou knowest how, gracious Lord, to let it in upon my soul by just degrees, and to “ make thy strength perfect in my weakness.” Once more, for the last time, would I look down on this poor world, which I am going to quit, and breathe out my dying vows for its prosperity, and that of thy church in it. I have loved it, O Lord, as a living member of the body ; and I love it to the last. I humbly beseech thee, therefore, that thou wilt guard it, and purify it, and unite it more and more ! Send down more of thy blessed Spirit upon it, even the Spirit of wisdom, of holiness, and of love ; till in due time the wilderness be turned into a garden of the Lord, and “ all flesh shall see thy salvation !”

And as for me, bear me, O my heavenly Father, on the wings of everlasting love, to that peaceful, that holy, that joyous abode, which thy mercy has prepared for me, and which the blood of my Redeemer hath purchased ! Bear me “ to the general assembly and church of the first-born, to the innumerable company of angels, and to the spirits of just men made perfect !” And whatever this flesh may suffer, let my steady soul be delightfully fixed on that glory to which it is rising ! Let faith perform its last office in an honourable manner ! Let my few remaining moments on earth be spent for thy glory ; and so let me ascend, with love in my heart, and praise on my faltering tongue, to the world where love and praise shall be complete ! Be this

my last song on earth, which I am going to tune in heaven—" Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and to the Lamb, for ever and ever !" Amen.

---

THE SUM OF OUR DUTY TO GOD AND MAN.

THE knowledge which my heart desires  
Is but to learn what God requires.  
Speak then the word, my Father dear,  
For all my soul's awake to hear :  
And, O, what joy my breast must move,  
To hear that all thy law is Love !

This is the sum of every part,  
To love the Lord with all my heart,  
With all my soul, with all my might,  
And in his service to delight ;  
That I should love my neighbour too,  
And what I wish from them, should do.

How short and sweet, how good and plain,  
Easy to learn, and to retain !  
O may thy grace my soul renew !  
And 'twill be sweet to practise too.

FINIS.











